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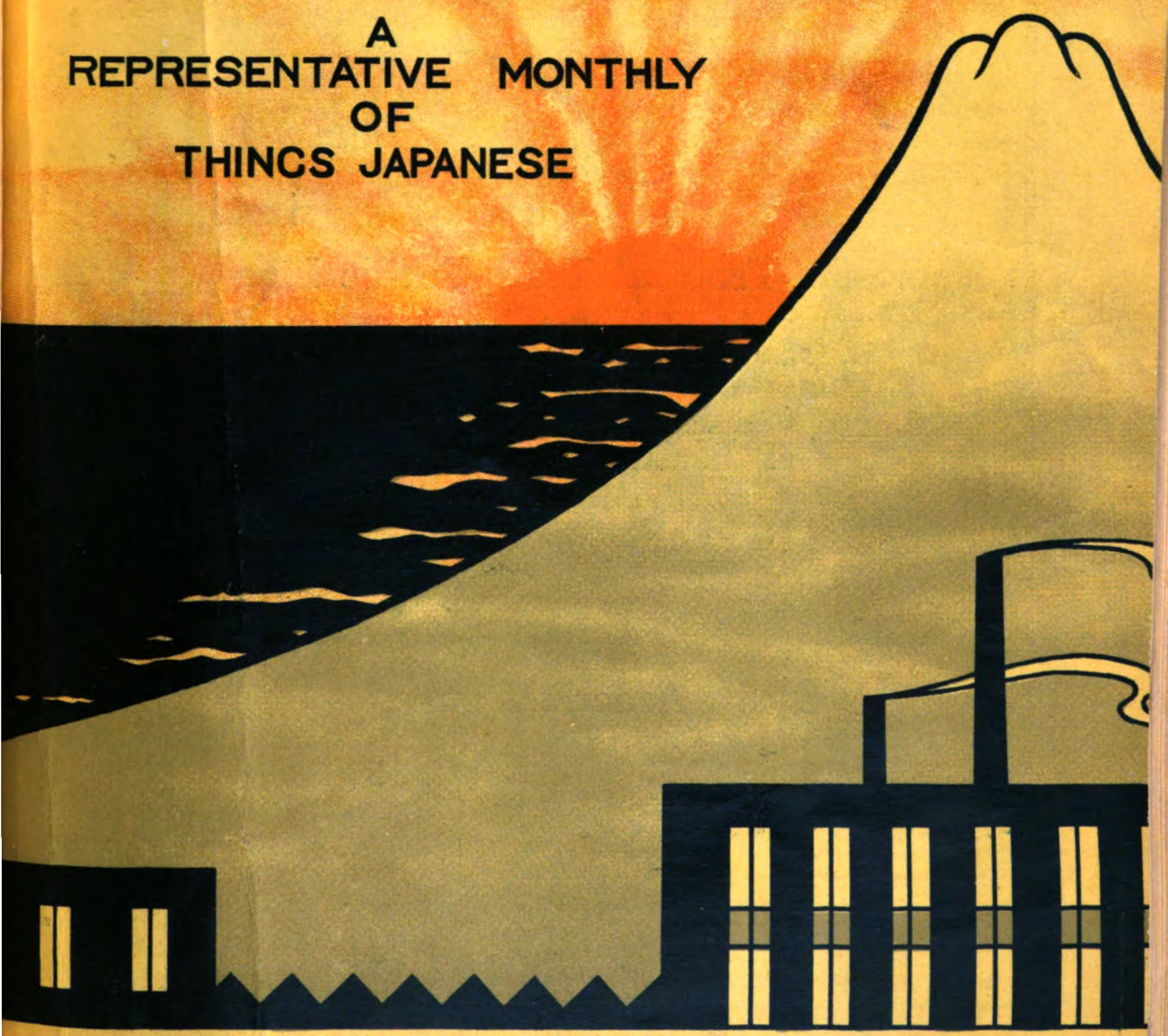
A
REPRESENTATIVE MONTHLY
OF
THINGS JAPANESE



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TOKYO JAPAN

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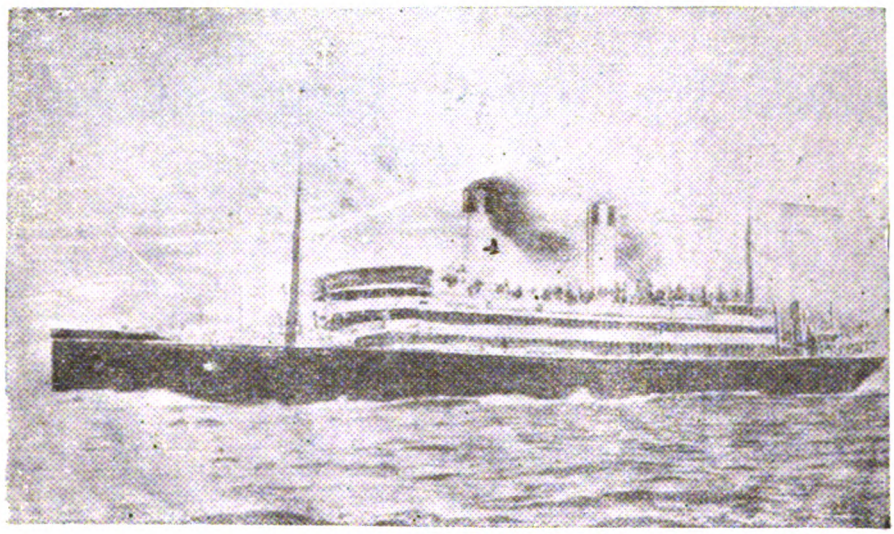

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Mr. Houloussi F. Bay, the New Turkish Ambassador to Tokyo

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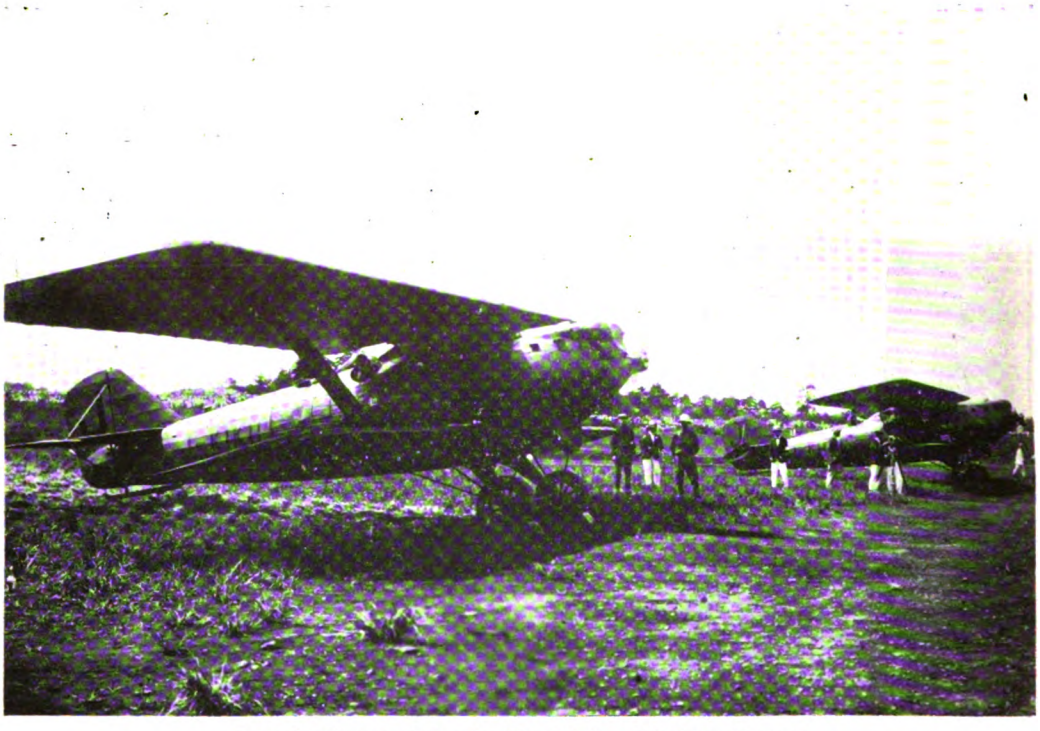

Two Airplanes of the *Asahi* to Make a Flight to Europe

Farewell Meeting given in Honour of Col. Pedro L. Zanni. The Front Rank Shows Col. Zanni, Mr. Fergo G. Uriburn, the Argentine Minister and Baron Sakatani, (from right to left)

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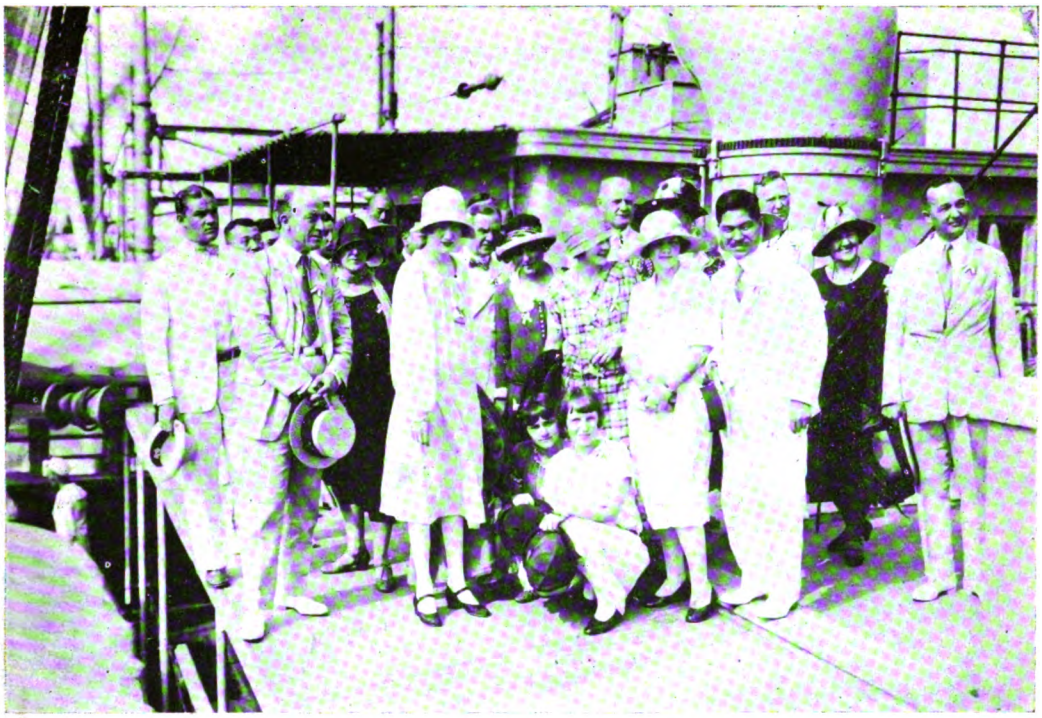

Congressmen and Their Family Visiting Japan to Attend a Meeting of the Pan-Pacific Union

Luncheon Party of the Pan-Pacific Uhion

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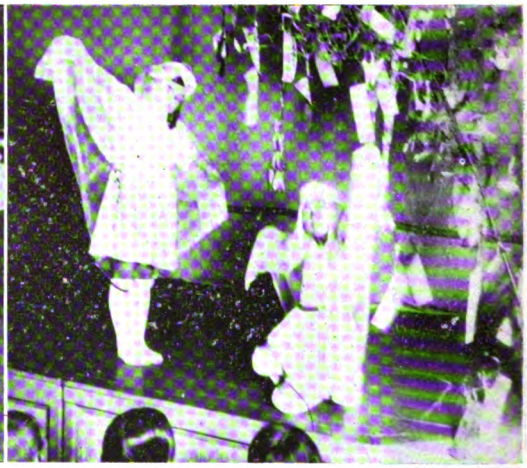
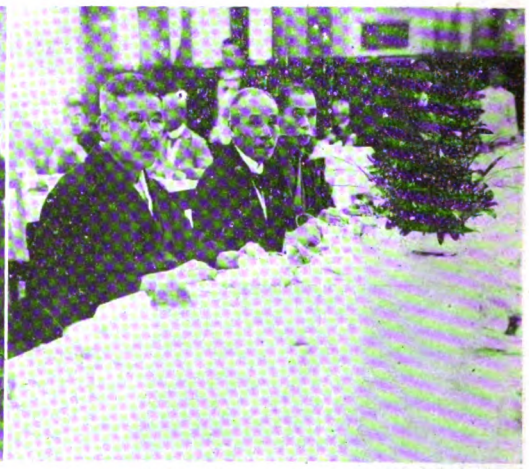
THROUGH THE LENS

School Girls Fencing With Naginata (Halberd)



Girls' Dancing at Tanabata Festival

Viscount Kato, Premier and President of the Kensei-kai, Speaking at a Meeting of its Councillors



Inaugural Meeting of the Political Educational Association

Young Ladies Playing Billiard Games

Dahlia Shaw at Ginza, Tokyo

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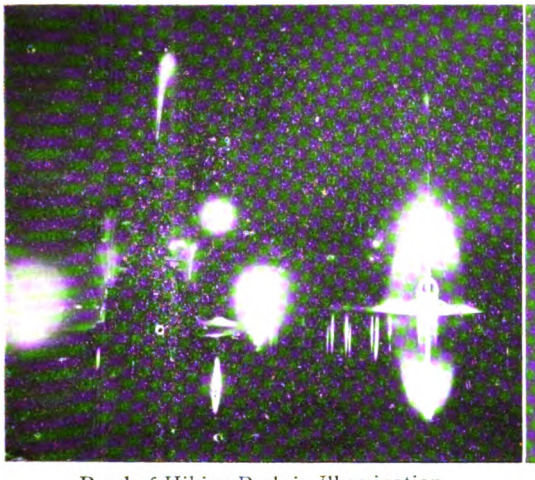
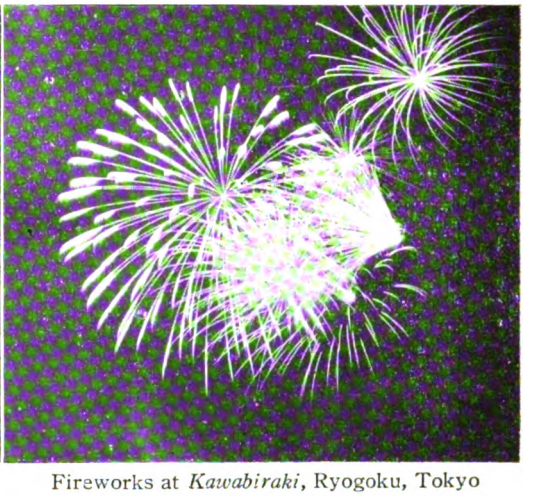
THROUGH THE LENS

Children Playing in Pool and With Sand, Hibiya Park, Tokyo

Girls Swimming at Tsukishima, Tokyo

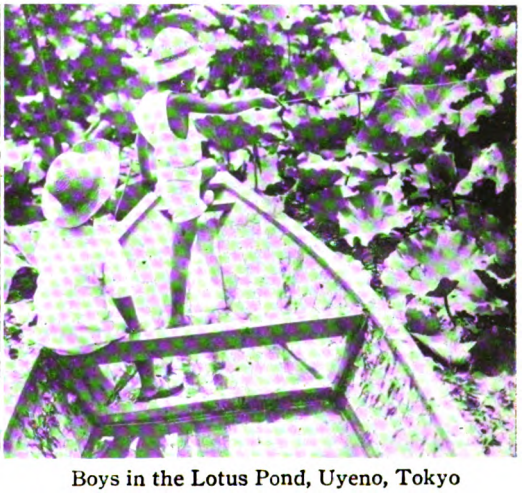


Pond of Hibiya Park in Illumination



Fireworks at *Kawabiraki*, Ryogoku, Tokyo

An Open-Air School



Boys in the Lotus Pond, Uyeno, Tokyo

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State Ministers on the Last Day of the 1st Kato Cabinet

From Left to Right: Mr. Wakatsuki (Home Affairs), Mr. Adachi (Communications), Mr. Hamaguchi (Finance), Mr. Ogawa (Justice) and Mr. Okazaki (Agriculture and Forestry.)

A Meeting of the Seiyu-kai Management after the Resignation of the 1st Kato Cabinet

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THE JAPAN MAGAZINE

VOL. XV JULY, 1925 No. XI

The Month in Progress

THE EDITOR'S DIARY

JUNE 16.—The Department of Communications is said to have informally decided to include in next fiscal year's Bu'get 23,000,000 yen for creating an international line of flight and for encouraging private aerial transport services. Mr. Hatano, the Director of the Aviation Bureau, denies the above information regarding at least the budget. As to the creation of an international line of flight, he confirms the report, saying that Mr. Adachi, the Minister of Communications, will perhaps not be opposed to it. He is desirous of having at first a line from Tokyo to Shanghai via Osaka, Shimonoseki, Phyongyang and Dairen and is thinking of demanding an appropriation of 15,000,000 yen or 20,000,000 yen consecutively in three or five years.

June 17.—Mrs. K. Yajima, a famous Christian and formerly the President of the Japan Women's Christian Temperance Union, died at the age of 93 on the 16th. She travelled three times in foreign lands, her second foreign tour being made at the age of 88 and the third one at the age of 90, on the latter occasion of which she went as a peace messenger at the end of 1921, when the Washington Conference was held. Being solid and self-possessed, she was full of overflowing affection. She will be remembered forever as a benefactor of the women's reform and social works in Japan.

June 18.—With regard to the expected accouchement of the Crown Princess, it is understood that the ceremony of wearing a band will be held on July 1st, the day of the dog, according to the old custom.

June 19.—The Pan-Pacific Scientific Conference, formed for the object of studying and discussing scientific questions concerning the Pacific and the Pacific Coast and of promoting the happiness and peace of the Pacific races, first met in Honolulu in 1920 and then in Melbourne and Sydney, with a considerable effect produced. It is understood that its third general meeting will be held in Tokyo from October 27th to November 9th, 1926, the countries interested, England, America, Russia, France, Chili, Mexico, Holland and China having already been invited to it formally through the Foreign Department.

June 20.—A meeting of the board of directors of the Keio University held on the 17th is reported to have approved formally and unanimously a proposal to resume baseball matches between the University and Waseda University teams. Consequently, Mr. T. Itakura, Director

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of the Physical Educational Department of the Keio University, visited the Waseda University and met Mr. Tanaka, its Managing Director, and Mr. Takata, its President, with whom the necessary arrangements were concluded. The two baseball teams will match at the end of September next for the first time in the past twenty years, as eagerly wished for by fans for many years.

June 21.—A scheme to exchange students between the Tokyo Commercial College and the Hanoi College in French-Indo-China it is said will be realized this summer, when about three students of the Japanese college will visit French-Indo-China to study her commercial, economic and tradal affairs and conditions for about two months. The scheme was started at the instance of Governor Merlin of French-Indo-China on his recent visit to Japan.

June 22.—In consideration of the present unemployment question and the yearly growth of the population by hundreds of thousands in Japan, the Government is said to have decided to firmly establish a population policy, under which emigrants will be sent to foreign lands on a large scale and settlement in Japanese districts, led by Hokkaido and Miyazaki and Iwate Prefectures, will be greatly encouraged. Settlement in these Japanese districts will be protected directly by the state, involving a cost of about 700,000,000 yen, and the work will be accomplished consecutively in several years.

June 23.—It is understood that the Department of Education is making energetic efforts to quickly solve the question of night middle schools, which has stood for many years past. Its plan may be outlined that the term will be six years, the graduates from the first rate night schools will be accorded the same treatment as ordinary middle school graduates in regard to the qualifications for entering high technical schools and will be allowed to enter without examination.

June 24.—A number of skeletons were found under the castle-tower of the Imperial Palace, Tokyo, when the coolies engaged in repairing the damage in the earthquake unearthed the foundation. Some of them were standing and each had an ancient coin on the head or the shoulder. There are different opinions stated by scholars as to their origin, and that of *hito-bashira* (human pillars), men buried alive as sacrifice to the God protecting the building seems to be most favoured.

June 25.—A splendid lecture-hall is nearing completion at the Tokyo Imperial University at a cost of 1,000,000 yen contributed by the Yasuda family. It will seat 1,700 persons. It is a four-storied iron reinforced concrete building covering an area of 519 *tsubo*.

June 26.—Yokohama is being reconstructed with much tardiness, there being still vestiges of the disaster found everywhere. There are different reasons; one is thought to be the very small number of foreigners coming back and trading or settling in the port, owing to barrack building not having been allowed in the former settlement through the necessity to re-adjust land. This being feared to ill affect the prosperity of the city, the authorities concerned are said to have decided to grant the building of barracks in the settlement.

June 27.—In connection with the military training of boys, the abolition of the one year's volunteer system has been earnestly discussed by the military authorities, most of whom seem to be in favour

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of its abolition from the year after next, in order to make military training at schools significant.

June 28.—It is understood that the financial authorities are considering amendments in the direct and indirect national tax law, partly in pursuance of a social policy, the principal points of amendment being the raising of the lowest taxable income, a change in the progressive rates of the income tax, the enhancement of the succession duty, the abolition of the cotton textile consumption duty, the soy tax and the medicine stamp duty, the imposition of a heavy tax on interest on capital and the creation of a toilet goods tax and a beverage tax. It is desired to fix the lowest taxable income at 1,000 yen and to make the progressive rates of the income tax per millage instead of percent at present,

June 29.—The *Mikasa*, the flag-ship in the Battle of the Sea of Japan, will be kept as a memorial on the Shirahama Coast, Yokosuka. On the 26th, Admiral Takarabe, the Naval Minister, invited the officials of the Mikasa Preservation Society to a dinner, when Baron Sakatani, the President of the society, said that, it was quite reasonable to keep the *Mikasa*, which is a relic of the war waged when the national fortunes were at stake and that it was the national duty to keep her, the Japanese nation being under obligation to join in the work. The warship will be used as a summer college or a place for lecture-meetings with a lecture-hall arranged for seating about 1,000 persons.

June 30.—Human bones were discovered in a shell-mound at Koyasu-machi on the outskirts of Yokohama by professors and students of the Keio University. The skeleton lay on the back and measured about 5 feet 4 inches. It is presumed to belong to a man of about 60 years of age from the worn teeth and the shape of the skull. There were many shell ornaments, stone arrow-heads, etc. beside the skull.

In this connection, Professor Masaki of the University says that shell-mounds and skeletons have hitherto been considered nearly unconnected, but the recent discoveries of human bones in shell-mounds in Miyazaki Prefecture and other places have furnished a new question to the scientific world. If the present discovery was directly connected with the shell-mound, the bones were perhaps of a man existing in the prehistoric age, or about 3,000 years ago.

July 1.—The ceremony of wearing the maternity belt by the Crown Princess was held to-day in the Akasaka Palace. The belt was of pure white silk about 12 feet long, which was doubled over and wrapped double by red *torinoko* paper.

July 2.—It is understood that the Department of Home Affairs has drafted a plan for improving the most important roads in the country, the total length of which amounts to 1,500 *ri* at a cost of 150,000,000 yen, or 100,000 yen per *ri*, to be appropriated in ten consecutive years.

July 3.—A meeting of projectors of a big hotel in Yokohama was held on the 2nd, when Mr. Ariyoshi, the Mayor, spoke in outline of the project. According to the speech, the hotel is to be built by the Municipality for facilitating the residence of foreigners in the city and to be managed by a company. The meeting then selected the foundation committee of the hotel company, including Mr. T. Isaka as the Chairman and many distinguished businessmen in Yokohama as the members.

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July 4.—It is said that an international Buddhist conference will be held in Tokyo for the first time in this country. It will sit for three days commencing November 1st, 1925.

July 5.—An electric exhibition will be held in Osaka under the auspices of the Electrical Association, commencing from March 20th and ending May 31st, 1926. The cost is put at 2,000,000 yen and the scale will be the biggest of the fairs concerning electricity, hitherto held in Japan.

July 6.—It is said that the Bureau of Imperial Mews intends buying from England studs at 70,000 yen per head in the next fiscal year.

July 7.—A big Buddhistic exhibition is planned by Mr. T. Yamada, a noted explorer of the South Sea Islands, by collecting about 5,000 Buddhistic national treasures and semi-treasures and other fine art products of note in Japan in commemoration of the third anniversary of the disastrous earthquake on September 1st, 1923. It will be held in Tokyo in August and September. There are many prominent persons supporting the plan.

July 8.—Baron Goto is said to have recently visited the Premier and stated in particular his project to establish a big Japanese-Russian company for the purpose of developing resources in Siberia, Manchuria and Mongolia, asking for consideration of it by the Government.

July 9.—It is understood that the educational authorities have decided to mutograph general scenes in the Japan Alps.

July 10.—On the 9th, the Prince Regent gave audience to the four pilots and engineers of the two airplanes of the *Tokyo Asahi*, which are to shortly start on a journey to Europe. This is thought to be a great and unprecedented honour bestowed on private aviators.

July 11.—At a regular meeting of the Vice-Ministers held on the 9th, the proposed lowering of the postage of letters and post-cards by the countries joining the Postal Union was discussed. Finally, it was decided to act in concert with these countries under the International Postal Treaty.

July 12.—In connection with the establishment of a Japanese Embassy in Turkey this fiscal year, it is stated that Mr. Obata, the Ambassador, Mr. Ashida, the First Secretary, and other officials of the Embassy will leave Japan for the post towards the beginning of September. Men of good ability have been chosen for the staff, in order to carry out successfully a Japanese scheme to make economic development on the Mediterranean Coast and Asiatic countries, as one step of which a system of travelling commercial attache will be adopted to cultivate commercial relations between Japan and Balkan States and West Asiatic countries, until finally diplomatic as well as commercial relations will be established with Persia.

July 13.—Before the World War, the remittances from the Japanese settlers in foreign lands amounted yearly to 25,000,-000-27,000,000 yen, and the amount once increased to about 70,000,000 yen in 1919 or 1920. The world's economic dulness diminished the figure later, and the latest amount is reported to be about 52,000,000 yen, against which there is the yearly amount of 3,000,000 or 4,000,-000 yen from the foreigners in Japan to their respective home lands, the balance left amounting to about 50,000,000 yen in favour of us.

July 14.—The national road over Hakone, which was greatly damaged by the earthquake, has been completely repaired now and the opening ceremony of the re-constructed road was held at the Fuji-ya Hotel, Miyanoshita on the 11th. The road is from Yumoto-mura to Onsen-mura and is 2 *ri* in length, it being nearly twice the width of that before the earthquake.

July 16.—The establishment of a museum is being proposed among the people of Kamakura, for the purpose of exhibiting about 1,000 national and other treasures held in many Buddhist temples in the place, some of which were destroyed or burnt in the earthquake and have no suitable places to keep the treasures.

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Criticism on Civilization in the Meiji Era and Japanese Ideals in Future

By Dr. T. Inouye

Honorary Professor of the Tokyo Imperial University

I CAME to Tokyo from my home in Dazaifu, Kyushu in the eighth year of Meiji (1875), and for the subsequent fifty years, I have been a resident of Tokyo. The Meiji era lasted forty-five years from 1868 to 1912, and during my life my experiences and observations have been such that I believe I am qualified to criticise the civilization of the period.

Since coming to Tokyo, I had social intercourse or kept in touch with such leaders of the Meiji civilization as Mr. Y. Fukuzawa, the founder of the Keio University and a chief introducer of English thought, and Dr. H. Kato, the President of the Tokyo Imperial University and one of the first introducers of German culture.

In the early part of the Meiji era, the civilization of Japan was simply destruction and introduction. The destruction was of the old thought and old systems of the Yedo period. In the Kansei era (1789-1800) of the Yedo period, Matsudaira, Sadanobu the Premier, unified Japanese doctrines in the Chutzu School and forbade the advocacy of other doctrine . Generally speaking, there are heresies for all doctrines, and these heresies are studied and lead to the establishment of new and more progressive doctrines. The unification of a doctrine and the prohibition of other doctrines as abovementioned caused the decay of the world of thought and accelerated its turning point.

Upon the Meiji Restoration, the old thought was destroyed naturally. It was also natural that the old systems should have been destroyed by the fall of the Tokugawa Government and the abolition of feudalism. The Japanese, who had lived in seclusion for the past three hundred years, never dreamt of the progress and civilization of the to world.

The enlightened persons of the age thought it necessary to imbibe the knowledge of Western civilization as quickly as possible. They made strenuous efforts for its introduction into the world of thought and the material world. Some knowledge was swallowed with out being carefully chewed, and naturally, indigestion followed.

The Meiji Restoration was a political crisis for Japan, which was of greater moment than the Mongolian invasion, which was not to be feared, as the country was well governed by the Hojo Family.

Contrary was the case with the Meiji Restoration. When I recollect the English, American, Russian and French attitudes and policies taken previously towards other Asiatic countries and the results and the condition of Japan existing then, I feel terrified even to-day.

Commodore Perry visited Japan nominally to conclude a commercial treaty with us, but actually with an intention to bring us to the knowledge of the actual condition of the nation and its poor military strength. This we can clearly

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see from the American record of the event. It was not simply the American intention, but England, France and Russia intended so.

At this juncture, Japan was disturbed by a political struggle between the loyal and shogunate parties, and she was in the most perilous situation ever experienced since her foundation. We however, fortunately and safely get out of the crisis, thanks to the community and unification of thought existing among the Japanese nation, or the national consciousness of the difficulty.

The experience and consciousness of the Satsuma and Choshu clans, which were politically most powerful of the shogunate, were most effective. They opened hostilities against the English warships, the sending of which to Japan was thought to be to threaten us. They suffered a severe defeat, which gave them an insight into how strong foreign powers were. This experience made them conscious that they must be resolute in order to rank with such strong powers. This consciousness soon spread to the whole nation, which became tense. The Meiji Restoration was accomplished with this tense feeling, without being taken advantage of by the powers for the realization of their ambitions.

The civilization of Meiji was essentially destruction and introduction as stated above, and no construction. There was no room for construction in the era, it being only to be hoped for in the Taisho era and a later period. The construction of a new civilization must be the future ideal of the Japanese people, of which I am speaking now.

In Europe and America, there are two great currents of civilization, which sometimes join and sometimes separate. They are Hellenism and Christianism.

Hellenism originated in Greece. Being barren, Greece has no important agricultural products of her own, and is cultivating other lands as colonies of her emmigrants. Her people are intellectually advanced and there are many Greek philosophies. They are practising means, in which they are making nothing of subduing other countries with their cool philosophic thought. It is easy to imagine what kinds of thought are developed in such a country. They are individualism, democratism and the principle of power.

Christianism is philanthropy and humanity in principle. It is sentimental, while Hellenism is intellectual. It entertains the principle to enjoy popular peace and civilization.

When Hellenism submitted to Christianism in Europe and America, it may be observed, there was a peaceful civilization shining brightly over the European Continent, and when Hellenism subdued Christianism, the European Continent was disturbed by struggles for power among the powers and conflicts among the races.

The last World War was simply an outcome of pressure brought to bear upon Christianism by Hellenism.

How are these two great principles treated in the civilized countries of Europe? In my opinion, these countries make it their true national policy to follow Hellenism and seemingly adopt Christianism to conceal it.

My plain statement will be refuted assiduously by European scholars and politicians. When the facts are observed calmly however, there will certainly be something, which verifies the above statement.

England smuggled opium into China,

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where it was vetoed. This was evidently a deed against humanity. China rejected it. She was rather rough in her attitude and conduct towards the question, and this was taken advantage of by England in occupying Hongkong, while she was in the wrong.

Germany sent missionaries to the interior of China under the pretext of enlightening the Chinese people with humanity and benevolence, and occupied Kiaochow upon one missionary being killed by ignorant Chinese.

Can the English attitude taken in occupying India and the French attitude assumed in possessing Annam and Cochin-China be said to be fair and just?

In a word, the European attitude has been practically the maintenance and practice of the principle of power, humanity and benevolence being mere means for the accomplishment of the object. They have been unrestrained in attitude under Hellenism, looking upon themselves as civilized countries and holding the idea that the civilized country may sacrifice uncivilized countries for what she pleases.

Christianism is a religious principle of humanity and benevolence first advocated by Christ, who was evidently an Asiatic. Asia has been filled with the idea of humanity and benevolence since ancient times. It is what Sakya of India taught and what Confucious in China inculcated. This has been a characteristic thought in Asia for 2,400 years. Christianity is an Asiatic product, and Europe introduced it and has used it as an expedient and as a mere ornament.

We Asiatics have developed humanely. With a few exceptions such as the Taiko Hideyoshi's war upon Korea, we have never opened hostilities with foreign countries for the purpose of subjugating them permanently. We have returned our possessions once when the negotiations were concluded and the circumstances became plain. The most proximate example is the return of Tsingtau, to China.

England has not practically allowed the independence of Egypt, as promised in the World War, but has made an attempt to break the promise under various pretexts, with the consequence that there are disturbances in Egypt. A kind of independence was promised India by England in the World War, and India despatched her troops to Europe in consideration of the promise. But England has not kept the promise after the war, and there are grievances among the Indians, which England is trying to oppress by force.

Their humanity and benevolence are simply a means to shield the exercise of their principle of power. Their real object is individualism and utilitarianism. They are unworthy of our esteem as civilized countries.

What are to be the future policy and ideals of the Japanese? We must go forward essentially with the true object of the pure and good Oriental thought of humanity and benevolence and with the principle of the power of Hellenism as a means for its realization.

In other words, we must endeavour for the world's peace and civilization by combining the essence of Eastern and Western civilization. On his recent visit to Japan, Tagore, an Indian saint, said that it is an important mission of Japan to harmonize Eastern and Western civilization. That is quite right. This must be the ideal and object of the Japanese nation hereafter.

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Famous Gardens of Tokyo After the Great Disaster

By F. YAMAZAKI

TOKYO possesses many noted gardens. The best rooms in Japanese houses are used as reception rooms. The Japanese house has been designed more for the pleasure of guests than of the family, although the latter's interests are being considered somewhat more now-a-days. The houses naturally have their gardens laid out with special regard to looking best from the reception rooms, and receive the elaborate efforts of the Japanese, whose characteristic is to love nature. Not a few gardens were laid out by daimyo in the Tokugawa period regardless of cost and are still left to-day.

Some of these famous gardens were lost entirely on account of the earthquake. But most of them were left intact, for they are chiefly in the hilly districts or suburbs of the capital, which escaped the earthquake and fire. The comparative few include, however, such fine gardens as those of Satake and Yasuda.

The Satake Garden lay between Azuma-bashi and Makura-bashi, Mukojima. Formerly, it belonged to Lord Satake. With a pond in the centre, stones were arranged tastefully in it. Some years ago, it passed into the possession of the Sapporo Brewery, and was since used by it for garden parties.

The Yasuda Garden was on the bank of the River Sumida in the neighbourhood of the well-known former site of the Military Clothing Factory. It had a pond, which occupied one-third of the area. In pre-Restoration days, it belonged to Lord Ikeda. In the great disaster, it was laid waste, many persons having died in it.

The garden of the mansion of Viscount Enomoto, at Mukojima, elaborately laid out, fell a victim to the catastrophe. The Kairaku-yen, in the grounds of the Military Arsenal, Koishikawa, another celebrated garden, laid out by Lord Mito, had a narrow escape.

Some that were outside the devastated district will now be described.

The Okuma Garden.—The garden of the Waseda mansion of the late Marquis Okuma changes its aspect with the seasons. It possesses a variety of scenes and is spacious with hills, valleys, ponds and towers. It is one of the most famous gardens in Tokyo. Passing through the chrysanthemum garden at the rear of the house, one is led into a road with a thick growth of *kashi* (oak) and *hinoki* (cypress), at the end of which there is a grove and a hill, on which is an *Inari* shrine.

Eastward of the hill is a level space, where runs a murmuring rivulet overgrown with bamboo grass. This stream widens into an inlet at the end, where there is a gravelled beach. A *yukimi-doro* (a low-roofed stone-lantern) stands on the beach, with a low pine tree hanging over it in the shape of a coiled snake. The designer intended by this to depict a country sea-coast with pine-trees with trailing branches. On the upland at the end of the pine grove, one can command the finest view of the vicinity.

In the pine grove is placed a big table of fine white marble with a set of porcelain stools arranged around it. One looking at this is reminded of the dwelling of a hermit in pictures of the *nanga* school. Beneath it lies a big pond with a variety of flowers blooming throughout the four seasons. A reception-hall is situated nearby. The hot-house, of which the late Marquis Okuma was so proud, stands in the lawn south of the hall. The house is guarded by two stone Chinese lions of antique appearance standing at both sides of the entrance. In the house is a great variety of fine tropical plants in full bloom, among which the Orchidaceae

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stand proudly above all the other plants, as they comprise all the species in existence.

The lawn stretches over the whole garden, through which winds a path. There is nothing in the grounds but a big Chinese nettle-tree with a gigantic stone under it.

This garden is characterized by its freedom and magnificence of design, and rejection of useless old rules of gardening.

The Garden of Count Matsuura.—Every body interested in gardens knows the name of the Horai-en. This name is given to a part of the rear garden at Count Matsuura's mansion at Muko-Yanagiwara, Asakusa. It was safe in a section of Tokyo, which miraculously escaped the flames in the last catastrophe. It is typical of the so-called *rinsen* (bush and pond) design.

The garden is several *cho* in extent. It has hills, bushes, and water. The pond is particularly large, and its i lands and shore have a touch of the sea, the scene being equally fine in all four seasons.

Entering from the western gate, one finds oneself at the base of Iroka Hill, under which is a pebbly path leading through a shady grove into the pavilion *Eiki-tei*, which stands beside the pond. The pond is spacious. In the fall, it is beautifully set in autumnal tints. On an islet in it live white cranes, which peacefully walk about under an old pine-tree.

From the shore juts a headland called *Yubaye-no-Oguki*. The pavilion on this is the so-called *ikedono* (pond palace) with its supports erected in the water. It is covered by an old pine tree, reflected in the water. The scene is picturesque and is unexcelled by views at other parts of the pond. It is particularly good in the summer.

Behind the pavilion are Japanese quinces, tea plants and other trees. This place shows the most elaborate efforts of the gardeners, for it is flat ground and possesses no singularities, which made the gardening more difficult than in other parts, which have the pond, stones or hills. This place is considered unique for appreciating the true worth of the garden, by the experts.

At one side of the grove is a hill, planted with numerous pine-trees, the base of which is washed by the blue water of the pond. A pool known as the *Oboro-no-Fuchi* there has stones of singular shapes. There is a narrow and mossy path covered on both sides by bamboos, suggestive of the setting for the dwelling of a hermit.

A walk along the path takes one to a summer-house with an elegant gate, the *Yurusanu-mon*. The house is made of bamboo, surrounded by cedars and cypresses. The papering of the lower part with waste paper is tasteful. There is a water-pipe laid along the house, and water drips quietly from it.

The view is excellent at this spot. The *Kinki-ro*, a tower, once stood in the neighbourhood, commanding the finest view of the garden. But it is not there. The pond presents a variety of shapes, when seen at different places in the garden. This prevents monotony in the scenery. The garden was laid out by an ancestor of Lord Matsudaira.

The Garden of Count Sakai.—This fine garden is situated at Yarai-machi, Ushigome. Count Sakai is a noted horticulturist of chrysanthemums and dahlias.

The garden is a spacious lawn, smooth as velvet. Hillocks rise in various parts and on every hilllock a e arranged in good proportion pines nd maples and evergreen trees, among which are interspersed azaleas pruned into glo e shape. There is a cluster of trees at the left, green and tranquil. The reception hall stands nearby.

A big sago-palm rises high at one side of the turf hillock in front, backed by a plum-orchard.

Well-pruned cypresses stand in two lines on the boundary between the garden and the inner buildings. It is a common rule to use bamboo or other hedge-plants and it is interesting that an exception was here taken to the rule. The landscape gardener has to be praised for his unusual treatment in adapting this western method to such a garden, where it has no suggestion of disharmony, as is often the case in similar instances in Japanese gardens.

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There are chrysanthemum dahlia and other beds in the rear garden. There the impression is free and characteristically democratic. In the autumn, it is visited by many guests of the Count.

The Garden of Viscount Shibusawa.—This garden extends over an area of about 10,000 *tsubo* on the upland of Nishigahara, about 3 *cho* from Oji Railway Station in the suburbs of Tokyo. It is noted for its scenery, with Asukayama on the right, vast fields in front and Mount Tsukuba in the distance.

It is about half a *cho* from the front gate to the porch. The front garden is wooded. The lawn at the left side in front of the foreign style building has round and wavy paths and is in pure foreign style.

At the left of the building is a big tower-shaped pavilion, with round pillars on stones. The ridges, beams, and ceiling are painted in flower patterns and are chiselled. The minutely coloured part has disappeared owing to many years' exposure to wind and rain, giving the whole building an antique appearance, which makes it an enviable object to antiquarians. The building was originally in Phyongyang, Korea and passed into the possession of the present owner, who brought it to his mansion.

Many big and small trees are harmoniously arranged around the pavilion. There is another arbour in a thick growth of plants at a little distance, with a miscanthus-roofed gate of log posts and a fence, the latter being covered in the lower part with cedar bark, kept in place by pieces of bamboo. Japanese cypresses grow thickly here, and young oaks and *kumazasa* (a kind of bamboo) grow luxuriantly here and there, traversed by a rill. The visitor will feel at this place as if he were in a deep mountain.

Beyond an earthen bridge over the rill stands another arbour in a growth of oaks and firs. The place is quiet and solitary. A little walk to the north-east leads one to a gate in a clumb of trees. One *kasugadoro* (a garden-lantern) stands at the left. Within the gate is a hermitage called the Chikan-tei, in which the owner sometimes enjoys a quiet tea ceremony, freed from his busy public life. Stones are arranged with real skill at this spot.

Going around the hermitage over the stone-pavement, one finds oneself standing on a little cliff with an overgrowth of pine, cherry and maple trees at the back. He can enjoy a unique view of the garden from the high arbour, looking down on the cherry trees in blossom on Asukayama and the villages and fields of Oji and Tabata.

Thence the garden widens into an open space, which is a beautiful Japanese style garden with a tower, a waterfall and a small shrine.

The garden of Viscount Shibusawa possesses three characteristic features, the foreign style garden before the foreign building, the calm in the neighbourhood of the Chikan-tei and the gracefulness of the Japanese garden before the reception-hall. These scenes make a harmonious whole which does credit to the gardeners. The garden was designed by Mr. Kason, Suzuki who distinguished himself as an artist in later years.

The Garden of Baron Fujita.—No garden in Tokyo and vicinity excels the *Chinzan-so*, the garden of Baron Fujita. This had formerly belonged to the late Prince Yamagata. This big garden is in Mejiro in the north of Tokyo. The whole ground is so covered with trees that it is difficult for a visitor at first to find the main building.

There are a pond and a stream before the house. The stream is overgrown with *kumazasa*, a kind of bamboo, and a rill makes a cascade over a low precipice, falling into a valley.

The left hillock commands the finest view of the whole of Waseda and the upper reaches of the Yedo River, which stretches at its foot like a piece of white silk. An arbour called the *Toko-tei* stands on it. It was built with wood from Tawarazaka and Uyeki, hard-fought fields in the Civil War in 1877, and the roof boards and balustrades show traces of shots.

Mount Fuji is to be seen far off. At the foot of the hillock lies a stone

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Chinese lion under the shelter of a pine tree. It was captured in the Japan-China War and was presented by the Emperor Meiji to the late Prince Yamagata.

One special feature of this garden is that it abundantly possesses natural aspects much more than artificial beauty.

The Garden of Count Tanaka.—The *Basho-an*, which is the name of this garden, is situated at the foot of the upland of Mejiro, where flows the upper Yedo River. It was much loved and frequently visited by men of taste since old times, as one of the celebrated places in Yedo. While it is doubtful whether Basho, a celebrated composer of *haikai*, ever dwelt in this Basho-an, it is likely that he often took a walk in this neighbourhood, the scenery of which caught his fancy, and his posterity built the hermitage Basho-an there in commemoration of his visits.

The place was acquired many years ago by Count Tanaka. The bridge over the river is called the Komazuka-bashi. A hermitage stands half-way up the hill, backed by trees and a bamboo-grove. There is a pond before the hermitage, and an earthen bridge is built over it. The prospect is exactly the same as described in the Album of Noted Places in Yedo and has vestiges of old Yedo. A pine tree by the gate is just as it was in bygone days.

The Garden of Mr. Masuda.—The garden of Mr. Masuda on Goten-yama is well known among tea ceremony devotees.

Within the gate by the foreign style building, trees grow thickly and there are four or five big pines and cedars sheltering the foreign building from being seen direct. The garden is a stretch of lawn, one *cho* square and dotted only by low pine trees.

In the north, east and south natural grown trees stand thickly like a screen, forming the background of the garden. There are two turf hillocks built diagonally in the south and east, and a part of the plum-orchard shows between them.

An elegant house stands at the right of the hillocks, backed by a grove of old cedars and cypresses. It is the master's study and is an imitation of the Katsura Palace of Kyoto. It is of miscanthus-roofing and 30 feet by 24 feet. It is adjoined by a summer-house surrounded by a kind of fence. Inside a log wicket called the *Yugetsu-tei* is the inner court of the house, green with moss and dotted with big and small stepping-stones. The place has a touch of a deep mountain. Bamboo-grass, wild camomile and sage growing along the lane are quite natural. When the visitor goes through this place and ascends a hillock at the back, he reaches a place where extends on all sides a clear view of the offing at Shinagawa and the green mountains of Boso.

Then he comes to a grove of red pine trees and a five-storied pagoda about 10 feet high. The left is overgrown with reed-grass and club-rushes. The prospect is entirely different from the places already visited and resembles the grounds of a large temple.

The Okyo-kan stands here. Its sliding-doors and walls are covered with pictures by Maruyama Okyo, a celebrated artist. It was removed from the Shogan Temple grounds, Owari Province, at great cost. A summer house lies in its neighbourhood. It is light and neat, while the Yugetsu-tei is elegant. Another cottage stands half-way up a hillock. It is rural with smoked pillars and ceiling. It was originally the stable of Tasuke Shiobara, a noted self-made man, and is called the *Myoki-an*. At the rear of the house is a bamboo-grove and pines and cypresses grow densely, in imitation of the features of the mountains of Kozuke, in which Shiobara resided in his youth. The late Prince Inouye loved this tea-cottage, which he often visited. The valleys and hillocks in the neighbourhood are covered with maples. The scene is particularly good in the autumn.

This garden is full of variety, every part of it presenting a different aspect. It is a collection of selected gardens.

The garden of Marquis Mayeda at Negishi, Tokyo, is famous for its quiet and solitude. It had a narrow escape from destruction by fire after the earthquake.

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The Truth of the Anti-Foreign Agitation in China

By R. Takagi
Vice-President of the Chu-Jitsu Jitsugyo K. K.

THE anti-Japanese agitation in China originated in a question between labour and capital, which occurred in the Naigai Wata Kaisha in Shanghai.

One of the company's workmen was killed in it, for which both the workmen and the police were in the wrong. This event incited the students, who spread energetically an anti-foreign feeling, scattering manifestoes in the bustling Nanking Road, Shanghai. A few ring-leaders were arrested and detained by the foreign police. The students rushed on the police station in the foreign settlement to take back the detained men, being followed by a crowd of people.

The police turned hoses on the crowd to disperse them, but they could not disperse with a throng of people coming after them and pushing them on. The police then fired on the crowd, as they could not dispel them by the hoses, but they only increased in force.

The students were furious at this. The Shanghai Chinese Chamber of Commerce support of them cast oil on the fire, and intensified and extended the trouble making the motive for the anti-Japanese and English agitation.

The Chinese in Shanghai had had grievances against the local foreigners over such questions as the raising of the pierage, and the control of printing and child labour, and especially, their non possession of the right to attend the tax conference as the payers of a larger portion of the local taxes had much discontented them. This strained feeling of discontent burst upon the occurrence of the firing affair, and finally the trouble led to national disturbances.

Just before that, there had occurred an opium scandal in Shanghai, involving some leading Government officials. It is rumoured that the Government set fire to the Shanghai affair in order to divert the public attack to another direction.

Another cause of the trouble is thought to be the instigation of the stucents' agitation by Mr. Karahan, the Russian Minister, and his Party in order to check the North Manchurian policy of Japan.

Still another cause is said to be the instigation by nationalists and the people's party men for harassing the present Government.

The present anti-Japanese and English agitation has there different and complicated causes. The Chinese Government ought to have taken proper steps before the disturbances assumed such serious dimensions. But, on the contrary, it rather stirred up the feeling in order to avoid its threatened disruption and to stave off a crisis in domestic administration. This spread the agitation rapidly in all directions.

There are, however, movements for the abrogation of the unequal treaties and for anti-Imperialism underlyng the students' agitation, and it was another strong incitation.

Previously, Chinese, politicians holding intrigues collected coolies, whom they

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employed for their objects, on the pretext of a popular agitation. But they have recently made use of students, who have willingly joined in the agitations without demanding pay as do coolies, without knowing that they are made puppets of these ambitions politicians.

The mass of the present agitators are ignorant. The pure-minded and simple students have to be sympathised with for what they think, while the ill-hearted politicians instigating and employing them for their selfish objects must be attacked.

The abrogation of the unequal treaties as advocated by the students is a question that every body is willing to support.

The Japanese in China support it, too, as they themselves had a long and bitter experience of a similar nature.

The most part of the residents in Shanghai are the Chinese, sharing a larger portion of the taxes paid in the city, although an amount is paid partly in foreigners' names. In the mixed court, however, Chinese are tried by foreign judges in the presence of Chinese judges, whereas before the revolution, Chinese judges tried Chinese in the presence of foreign judges. No foreigners are tried by the court, but by their respective consular courts, as they are under extraterritoriality.

The park on the bund of Shanghai has a notice posted up at the entrance, prohibiting the Chinese to enter it.

It is but natural that the Chinese, who have seen such arbitrary conduct of foreigners, while they have been obliged to pay a large amonut of local taxes, should have always been disaffected towards the foreigners.

Students' demonstrations in Peking are very orderly and are well disciplined. The writer recently witnessed one in Peking, when the demonstrators never tried to do harm to the passers-by, while they roared at the legations. He happened to be in Peking on June 10th, when a Chinese national meeting was held, and his automobile stopped due to engine trouble just in the midst of the procession. But the Chinese did no violence to him and his chauffeur nor did they disturb trem.

Most Chinese students are rather inclined not to have Japan as an object of the anti-foreign agitation, although the pro-Russian party among the Peking University students holds a contrary opinion.

From the industrial point of view, it is desired that the Japanese should be expelled as well as the English, for the boycotting of English goods and not Japanese goods in addition is senseless.

Japanese manufactures are mostly coarse or simple and English manufactures chiefly finished or fine goods. For the Chinese, who are interested in the domestic production of such simple goods as hosiery, matches, hats, ete., the Japanese, who carry on the same industries, must be an enemy.

The rupture of economic relations with Japan and England has been proposed and advocated in consequence among the Chinese.

The anti-Japanese and English agitation cannot be expected, therefore, to soon cease.

The true object of the anti-foreign agitation is England. In Hongkong and Kiulung, the bases of the nationalists, the Chinese have seen the arbitrariness of the Englishmen, Moreover, the learned Chinese people harbour ill-feeling towards England on account of the Thibet problem, and England is the main source of Imperialism. This strongly rooted antipathy, fanned by the Chinese businessmen,

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grew into the anti-English agitation.

An anti-English feeling is general among the nationalists and all other Chinese people, and it is more so among those under the influence of an Anglophobe and the leader of the nationalists standing against.

The country was thrown into the present chaos essentially by the powerlessness of the Chinese Government, which can do nothing but flatter the people in order to be in power, protesting too much to the diplomatic corps in notes full of abstract and sentimental words, flimsy in reasoning. The protests made in the circumstances were, therefore, at first treated with indifference by the diplomatic corps.

The Japanese policy to be adopted in regard to the Chinese students' agitation must be in the same sense as expressed in the statement of Mr. Kimura, the Director of the Asiatic Bureau of the Foreign Department, before the Chinese students, who visited him on the question. Mr. Kimura is said to have stated substantially that Japan will assist China as far as possible in developing her national power by the introspection of her phople, in abolishing extraterritoriality and abrogating the unequal treaties, both of which Japan supports, but it is not yet the time for it.

Japan must assist China as much as possible in the realization of her wishes, based on the pure idea of pure Chinese, but Japan should resolutely reject an unjustfiable Chinese demand made with an insincere spirit and should bring the Chinese to reflection.

As stated at the beginning of this article, the trouble took origin in a question between labour and capital and there is reason to believe that Russia fanned the agitation in order to check Japan's North Manchurian policy.

While it is necessary for Japan to act in concert with other powers, she must not forget that she has her own ground in the country.

Mr. V. Copp, the New Russian Ambassador to Tokyo (Right), Dr. Miyake, a Great Journalist in Japan (Left), a Gentleman Standing beside Dr. Miyake being Viscount Goto

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The State Regulation of Religion

(II)

Lotus of Good Law) the real doctrine of Shakamuni, in which the reason of his appearance on earth is truthfully explained. The meditation part consists in applying our minds to all that is taught in the Sutra and realizing it in our daily practical life. Ten grades are distinguished in the practice of meditation, while its main object is to put a stop to disturoing thought and to get enlightened on the principles of the four classes of Buddhist doctrines. The ultimate end of all this is the realization of the mysteries of the Pundarika. When you perceive that the Hidden and the Manifest are of one and the same essence and realize that state of mind which is known to the Buddhas only and to nobody else, you have the central teaching of Tendai, that is, you have attained the final enlightment in which the spiritual and the material are thoroughly unified.

There are three sub-sects or Branches in Tendai, and each has its own Head-temple: 1. The Tendai Branch, whose Head-temple, Yenryakuji, is situated in Shiga Prefecture; 2. The Jimon Branch having its Head-temple in Onjoji, also in Shiga; and 3. The Shinsei Branch having its Head-temple in Saikyoji, Shiga Prefecture.

The Shingon Sect.

The first exponent of this Sect in Japan was Kukai (Kobo Daishi, 773-835), who went over to China soon after Saicho, the Japanese founder of Tendai. According to this Sect, there are three fundamental conceptions, which, are, Substance, Appearance, and Function. The Six Universals—earth, water, fire, air, the void, and consciousness—are Substances. The four systems of Mandala, Samaya Mandala, Dharma Mandala, and Karma Mandala, are Appearances. The three Secrets—body, words, and mind—are Functions. The Six Universals are the elemental substances out of which all things are constituted. They take appearances, which, though in numerable, can be classified under four headings. The first is the Great Mandala representing all living beings such as Buddhas, Bodhisattvas, gods, evil spirits, or human beings. The second is the Samaya Mandala which consists in Mudras and symbolic instruments of Buddhas, Bodhisattvas, devas, and spirits. The third is the Dharma Mandala containing all the names or titles of the Buddhas and other beings. The fourth and last one is the Karma Mandala in which are represented all the Functions as well as the outward bodily attitudes assumed by Buddhas and other being. As the six Universals are infinite and mutually intermingle and are most intimately related, so the four Mandalas are also mutually related and intermingled. That is to say, the Buddhas's four Mandalas are also our own just as they are in the Buddhas, and conversely, our own Mandalas or Appearances are symbolized in our bodies and our fingers are "Knotted" after the regular formulas, and the mouth recites the various Mantram and Dharanis, and the mind contemplates the sameness of the mind Buddha, and all sentient beings, then the Functions of three Secrets are completed. Let this completion be attained, and we are Buddhas as we are in this material existence.

This Sect is sub-divided into eight Branches, which are: Koya, Omuro, Daikakuji, Daigo, Toji, Yamashina, Ono, and Sen-yuji.

Three hundred years after the death of Kûkai, the Japanese founder of the Shingon Sect, a priest called Kakuban known as Kokyo Daishi (1094-1143), established a new schools of Shingon. Under this there are two Branches now, one of which is Chizan and the other Buzan. The Head-temple of the former is Chishaku-in, Kyoto, while that of the latter is Chokokuji (Hasedera), in Nara Prefecture.

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The Yudzu-nembutsu Sect.

This was founded in 1117 by Ryonin, known as Showo Daishi (1071-1132). Its principal teachings are that as all things are essentially of one nature and intimately related, the virtues of one person must be also those of all others, and conversely; that the merits of the Buddha's name invoked by all earnest hearts will mutually grow, establishing a spiritual communion with one another in a most thorough manner; that therefore the invoking of the Buddha's name and contemplating him, even during this short period of one's earthly life, must bear the great fruit, if it is most sincerely done, of making us all attain to Buddhahood through the perfection of infinite merits.

The Head-temple of this Sect is Dai-nembutsuji in Osaka Prefecture.

The Jôdo Sect.

The founder of this Sect was Genku, known as Yenko Daishi (1133-1212), which was established in 1174. The basis of the doctrines of the Jôdo Sect is laid upon the original prayers of Amitabha Buddha. Being convinced of the general sinfulness of human nature, which makes us incapable of enduring all the painful process of self-discipline and self-perfection, Jodo teachers us to throw all our reliance upon the strength of the original prayers of Amitabha Budda. When we thus, absolutely believing in him, invoke his name with all the sincerity of the heart, we shall be born in future in his Pure Land.

The Head-temple, Chion-in, is in Kyoto.

One of Genku's disciples called Shoku (1176-1247), established a new separate school at Nishiyama, which is known as the Seizan Branch of Jodo. This Branch is again subdivided into three: 1. Zenrin-ji, (the Head-temple of the same name is in Kyoto); 2. Komyoji, (the Head-temple bearing the same title is in Kyoto Prefecture): and 3. Fukakusa, (Seigwan-ji, Kyoto, is its Head-temple).

The Shin Sect.

Shinran (1173-1262) who is known as Kenshin Daishi, founded the Shin Sect. He was disciple of Genkû, and the main doctrines do not very so very much from those of his master except this: That we, the ignorant, have no real existence, and however strenuously we may exert ourselves in mind and body, we have no "causal germ" in us which will develop into Buddhahood, making our ribirth in the Pure Land possible, The original prayers of Amitabha in which the invocation of the Buddha's name is highly recommended, testify that the causal germ of Buddhahood has already been matured by them. Therefore, when we learn the prayers and believe in them, the causal germ of Buddhahood, by virtue of the efficiency of the prayers, will be planted in us, which means that all that is necessary four us to be reborn in the Pure Land of Amitabha is now sufficient and fulfilled.

There are at present ten Branches of the Shin Sect: Hongwanji, Otani, Bukkoji, Takata, Kibe, Kosho, Idzumoji, Yamamoto, Seishoji, and Sammonto.

The Ji Sect.

This was first promulgated by Ippen (1239-1289). The Principal ideas of the Sect are: Life is a frail and impermament thing, and as every moment of it flits away, every act of ours must be regarded as the last one on earth. When, perceiving the truth of this fact, we do not neglect in every thought of ours to invoke the name of the Buddha Amitabha, we shall surely reach the final blissful state of Buddhahood.

The Head-temple, Shojokoji, is in Kanagawa Prefecture.

The Zen Sect.

Under this name three Sects are comprised: Rinzai, Sôtô, and Obaku.

The Rinzai Sect of Zen was first taught by Yeisai (1140-1215) who came back from China in 1192. Soto finds its first Japanese exponent in Dogen (known as Joyo Daishi, 1199-1253) who studied Zen in China during the Sung dynasty and returned to Japan in 1234. Obaku was introduced to Japan by anaturalized Chinese priest Yin-gen (1592-1673) in1653.

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The Zen Sect teaches the doctrine which is known only to the Buddhas and the transmission of which takes place only from one mind to another. It transcends logic and discursive understanding. We do not have to purify ourselves from sins, nor is it necessary to seek after supreme knowledge. The ultimate truth is not in mere learning, thingking, or in discipline. It is above doctrines, meritorious deeds, and also above any special attainment. Zen teaches us to abide right in the truth and reality of life, every act of which will then reveal thousands of Samadhis. Whether lying or sleeping, whether drawing water or hewing wood, every movement grows full of significance. That is why Zen sums up its teachings in the following four phrases: "No reliance on words or letters; a special transmission outside of the scriptural doctrines; a direct pointing at the soul of a man; and attainment to Buddhahood by seeing into one's own mind." Zen is sometimes called the Sect of the Buddha's Heart.

There are fourteen Branches in the Rinzai Sect: Kenninji, Kenchoji, Tofukuji, Engakuji, Nanzenji, Daitokuji, Myoshinji, Tenryuji, Yeigenji, Shokokuji, Hokoji, Buttsuji, Kokutaiji, and Kogakuji. The Soto Sect has two Head-temples, Yeiheiji, and Sojiji. Obaku is undivided, and its Head-temple is Mampukuji, Uji.

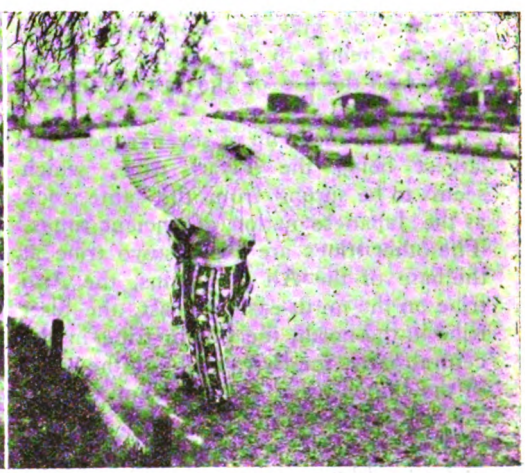
The Nichiren Sect.

This was founded by Nichiren (1222-1281) on the merits of the Saddharma-pundarika Sutra. The life of the Sect is in the seven letters of "Na-mu-myo-ho-ren-ge-kyo," which is called "Dai-moku," or a kind of theme. As this is the title of the Sutra revealing the absolute oneness of all opposites, even evilhearted ones will attain to Buddhahood if they recite it in sincerity, and along with it all the ten universes will be equally benefitted.

This Sect is sub-divided into nine Branches: 1. Nichirenshu, (the Head-temple, Kuonji, is in Yamanashi Prefecture); 2. Hommon-shu, (Hommonji and other six temples in Shizuoka Prefecture are its Head-temples); 3. Hokke-shu, (its Head-temple, Honjoji, is in Niigata Prefecture); 4. Kempon-hokke-shu, (its Head-temple is Myomanji, Kyoto); 5. Hommon-hokke-shu, (Kochoji and other four temples in Shizuoka Prefecture are its Head-temples); 6. Hommyo-hokke-shu, (its Head-temple is Honryuji, Kyoto); 7. Nichiren-seishu, (Daisekiji, of Shizuoka Prefecture, is its Head-temple); 8. Nichiren-shu-fujufuse-ha (its Head-temple is Myokakuji in Okayama Prefecture); 9. Nichiren-shu-fujufuse-ha, (the Head-temple, Honkakuji, is also in Okayama Prefecture).

(To Be Continued)

Mount Eboshi, Japan Alps



Nakanoshima Park, Oaka in the Rains

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Music of Formosa and the Loo Choo Islands

By Hisao Tanabe
Lecturer, Tokyo Imperial University.

THERE are two classes of music in Formosa, one of the so-called Formosans and the other of the aborigines of the island. The Formosans are the descendants of the Chinese settlers from the provinces of Fuchien, Kuangtung, etc. of China. Their music, therefore, is entirely of Chinese character.

Of this Chinese music, there are two classes, one the northern and the other the southern music. The northern music is in the regions extending northward from the Yangtse river, which prevailed in the Ching dynasty, while the southern music has its centre of predominance around Amoy in Fuchien province, probably most in vogue in the Sung dynasty.

In Formosa, the latter music most prevails in the southern regions. But I will avoid making any further allusion to this subject here, as I shall have the opportunity to refer to Chinese music later on.

The aborigines of Formosa inhabit the mountainous districts, forming 60 per cent. of the island's population. They are not, as may be supposed, actual savages, being so far civilized as to understand the use of the instruments of civilized life.

They are made up of seven tribes, the largest being the Tiyarl tribe, which seems to be sprung from the same stock as the Japanese nation of ancient times. The other tribes are the Tsuwo tribe at the base of the Ali mountains, the Ami tribe on the north-eastern coast, the Siset tribe in the north, the Bnoon tribe in the central parts, the Bywan tribe to the south of the Bnoon tribe, and the Yami tribe in the southern regions.

The nature of their music can be well understood by a study of the lives of the four leading tribes, that is, the Tiyarl, Ami, Bnoon, and Bywan tribes. The Tiyarl tribe is the most ferocious and even to-day requires to be strictly guarded. The tribes among which I went and made inquiries about were the Tiyarl, Bnoon and Bywan tribes. I went to the Tiyarl tribe on a railway truck, and met the natives of both sexes and could gather all their songs from themselves. In fact, I had all their songs recorded by a phonograph. Two men and five women of the Hak sub-tribe who are living in the deep mountains came out and gave me the benefit of their songs.

Their songs are not elaborate compositions as amongst us, but are *impromptu*. Some parts of their songs contain standing passages inherited from former ages, but in most cases the singers add any suitable extempore phrases to make up new songs. They have five or six tunes ready, to which they fit their extempore songs.

They were greatly pleased when I gave them for their pains each a necklace of glass beads. On such occasions as I have descriced, when they receive any gifts, one of them leads up to an extempore song of the thanks for the thing or things given, and the next person takes up the song, and so on.

By this, I was reminded of the ancient custom of Japan, mentioned in the *Kojiki* (the oldest extant historical chronicle in Japan) relating to the singing of *impromptu* songs on like occasions.

The younger of two sisters among the singers, sang to the effect that they were very grateful for my visit from a far country, and then proceeded to sing that she wished for the repetition of my visit. These were of course *impromptu* songs, but lastly she began to sing according to the set song, which was to the effect that she had been eagerly wishing to see me,

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but could not do so, and that consequently one day had seemed a thousand years. A young man of nineteen sang me a song which celebrates the act of cutting off an enemy's head, which song, as I was told, the natives are wont to sing repeatedly in chorus on occasion, with an accompaniment of dancing till they are tired out.

Next the elder of the sisters sang me a song to the effect that she had at length met a man whom she had longed to see and had had a talk with him, but the man is bound to start for some far-off place, and that as she misses him so much she is desirous to talk with him more at leisure. A woman of twenty-three then sang me a song which celebrates the ploughing of the field, another of thirty-four favoured me with a song which is used in ploughing the millet fields. A man of thirty-two sang me a triumphal song used on the occasion of returning victorious with the enemy's head, while a girl of twenty-three sang me a song that is used at a festival which celebrates the successful carrying off of the enemy's head.

I then made a visit to another village called Suisha, and had the good fortune to be ent rtained with many of their songs. One song expressed welcome, and their gratitude for my visit from a far-off country. The second song exhorted friendliness among themselves, by adducing the fact that they were all brave people.

Their musical instrument consists of pestles of unequal length and a ston board, on which the pestles strike, producing a harmonious sound. They have another strange kind of instrument, which consists of a bamboo tube, containing water, and when struck it produces a sound like that of a piano played by both hands.

The Bnoon tribe inhabit the regions about Lake Nichigettan. There I met a man above ninety years old, a master of very old songs. One of the epics he sang was that a father was catching a snake in the sea when his enemy came and attacked him, and that the wounded man's family all gathered round and nursed the father. Another was that a mother went catching shell-fish in the sea, and her enemy came and fired at her, so let any man run to her rescue. I heard also some dreadful songs there. One was to the effect that the enemy must be destroyed to a man, and another enjoined the people to welcome the victors who return with a cartload or a basketful of the enemy's heads.

The most curious song was that which is sung in accompaniment to the operation of extracting teeth. This song is intended as a palliative for the pain. This music has the same motive as that usedby the African natives. The Formosan aborigines have songs which they use on the occation of tatooing. About one hundred of all these and other kinds of songs the old man very well knew.

An interesting episode happened during my stay in connection with this old man, who was on this occasion specially removed from the company to the middle of the lake in a boat, by reason of the power he possesses of arousing the hearers to war-like emulation to go hunting the enemy's heads and after this precaution I could get him to sing his songs freely into the photograph.

Having made a good collection of all these songs in these districts, I journeyed on to the village called Rye at the southern extremity of the island, where a native women sang me a very interesting song called *Jiaroan*. The purport of the song was that the heroine of the song recovers her courage and vitality at her requited love after languishing for some time in helpless misery, just as the grass weakened by the drought, recovers its strength when the welcome raindrops come. Some of the natives of both sexes then sang a song, each repeating it three times, which was to the effect that they had had a good time that day, having gathered and sung in chorus. They then danced for my entertainment. Linking their hands together, when the opposite row thrust forward their hands the other row jumped aside as they sang.

During my journey collecting all these

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songs I had to undergo many perils and also had many interesting experiences. While I was visiting the Tiyarl tribe I incautiously took out a string of five-sen nickel coins, strung together by a thread through their holes and undid it in the presence of the natives to give them some pieces for their kind trouble. But a certain person familiar with the ways of the natives cautioned me against such imprudent behaviour, because, as he said, the sight of such a quantity of money would even to-day tempt the more wicked natives to do violence to the possessor. Sure enough, that very night, a suspicious looking native stood before my lodging, and blew a "head-cutting flute" which is a special instrument to call the natives to go on a head-hunting campaign. Thereupon, a policeman challenged this fellow and cross, examined him. He could give no satisfactory answer. So I settled the matter by buying the ominous flute for a nickel coin.

At another place, I had a distressing experience by incautiously showing all the thirty bottles of spirits which I had taken to give them as reward. I unconsciously whetted their appetite to such an extent that the natives numbering about thirty-five came thronging about me, demanding to get a taste of the beverage. So I yielded the coveted treasure to their eager hands. They drank up all the contents of the thirty bottles and began to sing and dance vociferously. But soon their temper was worked up to a high pitch of of frantic ferocity. Some of the horrible-looking women with tattooed mouths began to dance wantonly and sing clamorously, until I was seized with forebodings and dispersed all the dancers.

I saw a woman charged with adultery on the point of being beheaded by her husband, who was indeed brandishing a sword over her head. I was horrified at this spectacle. But fortunately a policeman came by, and tried to pacify the injured husband, who offered some resistance at first but finally consented to give up his wife to the hand of justice. He then flung away the drawn sword and followed the policeman weeping. Having been beforehand warned against showing any feeling at such a revolting sight I kept my peace. But the fact that the natives themselves looked on the scene quite unconcernedly rather surprised me.

On my way to Rye village, I was borne along on a chair simply constructed for the occasion, by the native carriers along a path on the cliff 1,000 feet above the sea level. This was a very perillous passage, for a false step of the carriers or my fall from the chair meant certain death, In spite of such dangers, my carriers sped along with such swift motion that the police guard carrying a gun could hardly keep up with them, being left somewhat behind and I was filled with apprehension. In twenty minutes, the carriers covered three miles over arduous path.

In the last-mentioned village I stayed outside with the native women, enjoytng the moonlight till eleven o'clock while they entertained me with their songs. I then gave them some presents, and they responded to my courtesy by giving me some takens of their gratitude. By this I was impressed, and recalled the words of Dr. Inazô Nitobe, who once truly observed that the Formosan aborigines are not in the true sense of the word savages, inasmuch as they know how to return courtesy shown them.

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A Twilight Story

The Revengeful Ghost of Sakazaki, Dewa-no-kami

THE impregnable Osaka castle was at last reduced by the strategy of the crafty General Tokugawa Iyeyasu on May 7,1615. The castle walls which had been erected by labour levied from the feudal lords by Toyotomi Hideyori, Regent of the Empire, were now burnt down.

While Iyeyasu was looking on this spectacle from the summit of Chausu Hill, his mind was full of misgivings. He was fearful about the safety of his granddaughter, Sen-himé, wife of Toyotomi Hideyori, son of Hideyoshi. She was the daughter of the second Shogun Tokugawa Hidetada, son of Iyeyasu. Iyeyasu could not bear the thought of losing his beloved granddaughter in this catastrophe.

He accordingly offered to his retainers to give granddaughter in marriage and to also an increase of 30,000 *koku* of rice in the annual grant to the one who would venture to rush into the castle and deliver her from danger.

In the meanwhile, the castle was enveloped in dence clouds of smoke and fire. No one dared to volunteer as the champion, particularly those who had no hope in being already married men. Even those who were more favourably circumstanced in that respect did not take a prompt resolve because there was so small a chance of ever getting back out of the flames. The retainers stood looking at each other in indecision.

Then one of the retainers, Sakazaki Dewa-no-kami, presented himself and said:

I will undertake the task. Only remember, my lord, that you will give Her Ladyship to me as my wife.

"I assure you I'll fulfil my promise," an swered Iyeyasu.

So Sakazaki equipped himself in fireproof dress and started. When at last he came into the castle grounds after fighting through the roging fire and smoke he descried the lady taking refuge on a part of the stone ramparts in company with her women attendants. When his eyes fell up on her he was transfixed by her charms. "My lady, I have come to save you," thus Sakazaki addressed himself to her.

The next moment, she allowed herself to be covered with a blanket and soaked in water. And then she trusted herself on the back af the *samurai*, Sakazaki began to retoace his steps, running through the fire and smoke. After many escapes, he succeeded in bringing back the lady to her overjoyed grandfather in the camp on Chausu Hill. The lady, after a few day's rest and nursing, was sent to Yedo for security, while Sakazaki was dismissed for the present with the promise of her hand by Iyeyasu.

Before long, the campaign was ended, and the giving of rewards to the soldiers commenced. So Sakazaki naturally expected the reward that had been promised. Iyeyasu, in obedience to his promise, broached the subject to his granddaugater for the first time. She, however, dissented to the proposal. After vain persuasion and expostulation Iyeyasu had at last to submit to her wishes.

One day, therefore, Iyeyasu summoned Sakazaki to his residence and implored him to abandon the idea of marrying his granddaughter, inasmuch as, he said lady Sen-himé had taken a resolution to take the veil, by way of showing her constancy to the memory of her dead husband.

At this news, Sakazaki of course took umbrage but reconciled himself, to the worthy resolution of the lady to remain a

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faithful widow. And Iyeyasu, in compensation for the disappointment, offered to give him a grant of 50,000 *koku* of rice over and above the 10,000 *koku* which he had been in the enjoyment of, in his demesne at Tsuwano, Iwami province. This was a great advancement in his career for Sakazaki, but being so attached to Lady Sen-himé the disappointment he now felt was far greater than the satisfaction that Iyeyasu meant to give him by the compensation.

The reason, however, given by Iyeyasu for tne dissent of Lady Sen-himé was a mere pretext, as really she had no fancy for Sakazaki, who had no prepossessing countenance, especially since in rescuing the lady his face and been fearfully burnt all over and was horribly disfigured.

So now Lady Sen-himé began to seek an acceptable person for her husband. But almost none of the many feudal lords that came to pay their respects to Iyeyasu suited her wishes; they were men of rough exterior, with scars and cuts in their faces sustained in battle.

But a most fitting person for her husband was destined to appear on her horizon in the person of Honda Mino-no-kami Tadatoki. This young lord had a captivating countenance and attracted the attention of Lady Sen-himé. She, therefore, spoke to her fond grandfather and implored his intervention. Though at first Iyeyasu saw the unreasonableness of this request considering her rejection of Sakazaki, yet overcome by her entreaties he at last consented to do his best. Due formalities of the proposal of marriege were therefore, gone through and the young lord gladly accepted the offer.

In due course the day was appointed for the wedding. But Sakazaki's spirit could by no means brook the affront thus offered to his honour. His cup of bitter hatred, was full to the brim. He could not avoid feeling a grudge against the perfidious creatures when he recalled the danger that he had undergone to deliver the lady out of the devouring flames. Finally his anger rose to such a pitch that he could no more restrain himself, and resolved to revenge himself upon Iyeyasu and Lady Sen-himé.

This determination of his began to be talked about, and finally reached the ears of the ministers of the Tokugawa Government. The authorities, therefore, tried to summon him to ascertain the fact, but he failed to appear, excusing himself by pleading illness. Then secret inquiries revealed that warlike preparations had been set on foot in the household of Sakazaki, at Kobiki-cho, Kyobashi in Yedo. The Government, therefore, held a council and reported the matter to the Shogun. Some indeed inststed on the immediate dispatch of forces to suppress the plot, while others objected that there was not sufficient evidence.

At last, the chief minister, Lord Doi Oi-no-kami decided to said a messenger, named Yagiu Tajima-no-kami Munenori to interview Sakazaki. The Lord gave the messenger due instructions as to the measures to be taken if necessary, which were to execute Sakazaki on the spot if his intrigue were proved.

Now this Tajima-no-kami was the master of fencing in the household of the Shogun, and Sakazaki happened to be one of his pupils. So the Tajima-no-kami was immediately ushered into the inner room of Sakazaki's residence. And then Sakazaki assuming an air of surprise, inquired the cause that had brought him there.

The latter then held forth with adequate eloquence upon the advantages that would accrue from relinquishing the ill-feeling that he was supposed to harbour against Iyeyasu and Lady Sen-himé, though no doubt the humiliation that Sakazaki had been called upon to bear was beyond endurance. He proceeded to assure Sakazaki that if he would only condescend for this time to overlook this breach of faith on the part of Iyeyasu, Tajima was ready to manage all things eventually to his benefit.

In spite of these exhortations and expostulations, Sakazaki could by no means bring himself to hear reason. He only vowed vengeance against Iyeyasu and

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Lady Sen-himé, declaring that he world make Lady Sen-himé his wife even for one day, at the risk of his annual income of 60,000 *koku* of rice and life itself, in obedience to the bidding of his conscience and honour as a true *samurai*. Finding all his expotulations of no avial, Tajima-no-kami at last resolved to take strong measures immediately.

First he groaned, "So it cannot be helped, it cannot be helped," and then said, "Now that you have rejected all my advice I will have no more dealing with you but to visit due punishment on your head for your obstinate recalcitrance, by the order of superior authority." So saying, the Tajima-no-kami exercised his superior physical force and pinned his adversary to the floor and cut off his head.

He then appeared before the innocent retainers, whose master had been thus done away with, and apprised them of the fatal end of their master, challenging them at the same time in arms if they dared to avenge their master. But the followers, seeing no chance of victory offered no resistance. As sharers in their master's crime they were all sent away to shift for themselves as best they could.

The day at last come for the wedding of Lord Honda and Lady Sen-himé. About noon on July 11, the same year the wedding procession of the bride was making its way towards its destination, namely, the residence of the bridegroom at Hakusan, Koishikawa in Yedo. They had hardly passed through the Hitotsubashi gate when dark clouds suddenly began to gather in the sky, and about the time they were nearing Koishikawa terrible flashes of lightning began to glitter in the south-eastern sky. In a breathless moment, thunderpeals began to roar and clatter in a menacing manner, attended with heavy rain and storm. As might be expected, the men of the procession had made no provision against such an occurence and were thoroughly drenched.

Besides the people of the procession were on a sharp lookout, with their hands on the hilts of their swords. having been seized with an ominous foreboding.

In the midst of the confusion Lady Sen-himé perceived in a sudden flash of lightning the figure of the dead Sakazaki, and uttered a terrified shriek. The apparition stood among the coulds, with his blood-stained eyes flashing hatred and anger, glaring at her, clad in black armour, wearing a white band round the upper part of his head, and holding a copper-hilted sword.

But Lady Sen-himé never daunted, had the presence of mind to take out her short bow and shoot an arrow at the apparition. A miracle followed. The dark clouds which had up to that moment overcast the sky presently cleared off and the procession moved on without further molestation. The wedding came off peacefully. But the apparition of Sakazaki with his melancholy look haunted and afflicted Lady Sen-himé. No means could be found to get rid of the ghost.

Whether it was pre-destination of due to the evil influence of the ghost, Lord Honda died after two years of married life. Thus widowed, the unlucky lady had no choice but to come back to her father's house. And soon afterwards she was entrusted to the care of Yoshida Shurinosuke, a *samurai* who was living at Banchô, Kôjimachi in the city.

Since the loss of her husband her morality had become lax, a middle-aged woman being often liable to develop such a tendency. In this the public saw the Satantic influence of Sakazaki's ghost too. Lady Sen-himé in her unnatural desire stationed herself in a front room of the upper story and was peering forth with her basilik eyes through the bamboo screen that shaded her from the public eye. She then called up any passer-by, who hod personal beauty, either common citizens or *samurai*, persons of all trades and classes, and after indulging herself for a few days invariably caused them to be put to death. Soon a panic apread among the citizens, especially those whose way lay in that direction. A ballad appeared containing the passage,

Yoshida Tôreba
Nikai kara maneku,

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Shikamo Kanoko no furisode de!

As we go by Yoshida's house,
A lady beckons from upstairs,
A lady with hanging sleeves of deer's motley pattern.

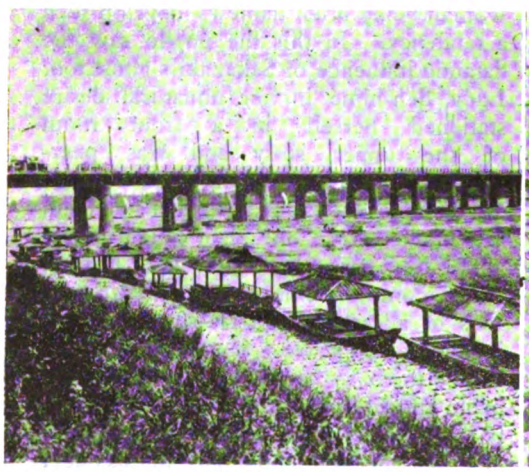
Rumouas of this infamous conduct reached the ears of her father, who accordingly decided to punish her with death. But about her end there arose divergent romours, one to the effect that she was compelled to commit *harakiri*; another that because she would not submit to the sentence an executioner, a man skilled in fencing was sent to dispatch her. Thus anyhow her end came.

Her grave is in the yard of the Gukyo-ji Temple, at Iinuma village, Shimotsuke province, Tochigi prefecture. Since her death the belief has prevailed that her fatal end was certainly due to the malevolent spirit of the dead Sakazaki.

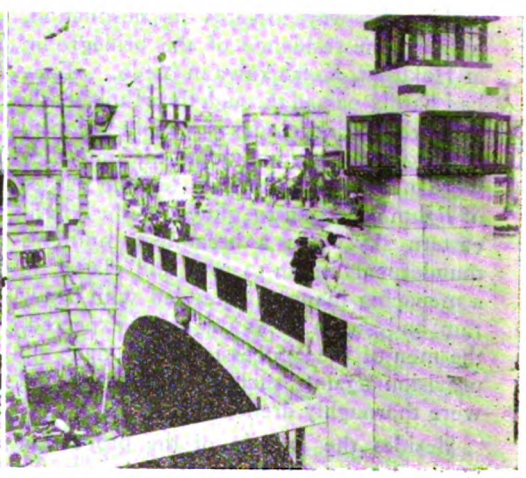
Recently a drama based on this legend was staged in Tokyo.

Arrival of Mrs. Pankhurst at Tokyo

Party of American Female School Teachers Visiting Tokyo



New Iron Bridge Over the Tama River at Futako, near Tokyo



Newly Built Shimbashi, Tokyo

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Economics and Finance

Great Amount of Raw Silk Exported.—During the business year beginning July 1st, 1924 and ending June 30th, 1925, the total amount of raw silk exported from Yokohama and Kobe was unprecedentedly great with 406,813 bales, of which 348,144 bales were from Yokohama and 58,669 bales from Kobe, being 121,560 bales more than the figure for the preceding business year, or 285,253 bales. Of this amount, 389,474 bales were shipped to America and 17,339 bales to Europe. As compared with the preceding business year, the former gained 124,843 bales and the latter lost 3,283 bales.

Wholesale Prices in Tokyo during June.—The Bank of Japan's index number of wholesale prices of the fifty-six staple commodities in Tokyo during June, 1925 shows a rise of 0. 26 per cent. on an average, there being 24 commodities advancing, 12 commodities declining and 10 commodities unchanged. Those advancing consist of rice, soja beans, small beans, wheat flour, sulphate of ammonia, fish manure, oil cake, sugar, teas, sake, eggs, eatable oils, raw silk, kai silk, silk for lining, floss silk, Cotton yarns, imitation canteens, shirtings, ginned cotton, muslins, bead, Stone and Caustic Soda; those declining barley, rye, wheat, soy, dried bonito, silk handkerchiefs, woollen cloths, indigo, timber, iron, nails, cement, woollen yarns, matting, window glass, Japanese paper, foreign paper, leather, coal, kerosene oil, charcoal and firewood; and those unchanged salt, *miso*, beef, foreign tobacco, habutaye, hemp, copper, bricks and matches.

Stock of Rice in Japan.—During June, the total amount of rice imported is givenoffiially as 1,134,972 *koku*, comprising 669,959 *koku* of foreign rice, 374,695 *koku* of Korean rice and 90,318 *koku* of Formosan rice, bringing the figure from November 1st, 1924 up to 7,832,236 *koku*, an increase of 1,560,502 *koku* for the same interval, 1923-1924. The stock held in Japan on July 1st, 1925 has been officially estimated at 22, 286, 482 *koku*, an increase of 1,890,000 *koku* over the same date, 1924.

Foreign Trade During June.—The foreign trade of Japan during June is officially reported to be 181,631,000 yen for exports and 201,710,000 yen for imports in value, showing the balance of 20,079,000 yen against us. The total since January was brought up to 984,-391,000 yen for exports and to 1,503,-935,000 yen for imports, making the grand total of 1,503,935,000 yen and showing the excess of imports over exports to the amount of 518,544,000 yen.

Inports Tariff Revision. — The policy, under which the Government intends revising the import tariff, is understood to be that before revising the tariff, the condition of commodity prices in foreign and domestic markets, that fo production in foreign countries, that of consumption of imported goods, that of production in Japan, etc. should be investigated carefully so as to revise the tariff scientifically, that the tariff on raw materials and daily necessaries shuld be lowered as a generalprinciple for protecting and developing domestic industry and in pursuance of a social policy, that the revised tariff should be ad valorem as far as possible and not both specific and ad valorem as at present and that the investigations should be carried on always in close touch with those for taxation re-adjustment, as they are closely connected with each other.

Hemp Braid Trade.—Until the earthquake, hemp braids were principally traded in at Yokohama, which took up 70 per cent. of the trade, while Kobe shared 30 per cent. This relative posision between the two ports was upset after the catastrophe, Kobe now handling 90 per cent. of the trade and Yokohama only 10 per cent. The Yokohama Braid

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Association gives the hemp braids exported during May, 1925 as 514,251 yen in value, consisting of 467,721 yen from Kobe and 46,530 yen from Yokohama, a decrease of 110, 753 yen from the figure for the same month, 1924.

As their export ports were thus changed so there has been a great alteration in the countries ' requiring the goods. Previously, England and America wer the principal buyears of hemp braids from Japan, consuming a larger portion of them, but lately, their demands have been remarkably diminished, the amount shipped to them during May last being only about 100,000 yen. On the other hand, the German demand has increased markedly, 330,000 yen worth of the good being exported to that country during the same month, which is believed to be a result of the recent remarkable improvement of German industry.

Industries under foreign Pressure.—The Tokyo Chamber of Commerce have chosen the following 34 articles, the production of which is under the pressure of the imported goods:—

1. Textile Industry.—Woollen yarns, Woollen Fabrics, Felt and Felt Hats.

2. Chemical Industry.—Sodas, Lime Acetate, Sodium Cilicate, Sulphate of Ammonia, Glycerine Powder, Dyes, Potassium Bichromate, Hardened Oil, Mineral Oil, Artificial Silk & Phosphorus.

3. Metal and Machine Industry.—Pig Iron, Steel, Machinery. Pumps, Bicycle Chains, Wireless Telephone Apparatus, Musical Instruments, Photographic Apparatus, Printing Paper and Other Photo Supplies, Gramaphone Needles and Clinical Thermometers.

4. Food Stuff Industry. — Powdered Milk, Condensed Milk, Butter, Eggs and Tinned Meats.

5. Miscellaneous. — Timber, Tooth Brushes, Leather and Grease.

Stock of Pig Iron.—On June 30th, the stock of pig iron held in Japan amounted to 219,463 tons, a decrease of 8,387 tons from the figure existing at the end of May. Of this; 76,280 tons were held in Kobe, 46,414 tons in Dairen, 24,247 tons in Kenjiho, 21,400 tons in Osaka and 20,133 tons in Tokyo.

Calcutta-New York Line of the N. Y. K.—The N. Y.K. attempting to greatly retrench the expenses and re-adjust the steamship lines, is said to have decided to give up its Calcutta-New York line, which was most profitable during the World War, but is most unremunerative at present, although its Japan - Java-Calcutta service will be retained for the present, as it is comparatively profitable.

State Subsidy to Shipbuilding.—The Government is said to have a scheme to subsidize the building of ships in Japan to take the place of superannuated boats of not less than 20 years old, For this object, about 10,000,000 yen will be included in the Budget for defrayment in five consecutive years commencing next fiscal year. It is hoped that this scheme will offer relief to the shipbuilding industry and mitigate unemployment among the workmen in the industry, besides improving substantially the fleet of Japanese merchantmen.

Flotations and Extensions.—According to the Bank of Japan's investigation, the Banks and companies floated and extended during June, 1925 involve the capital of 155, 530,000 yen, an increase of 67,264,000 yen over the same month, 1924, bringing the total since January up to 688,289,000 yen, an increase of 173, 269,000 yen over the same interval, 1924. Classified into the kinds of business, the details are as follows:—

(In Thousands of Yen)

Kind of Business.	June.	Jan.-June.
Banking . . .	0	11,970
Trust & Financ-		
ing	11,600	48,390
Warehousing. .	1,250	2,177
Insurance. . .	0	9,600
Transport. . .	22,100	130,720
Mining . . .	8,100	16,467
Electric . . .	56,050	139,520
Manufacturing .	40,460	211,275
Fishery . . .	0	5,400

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Agricultural and Forestry . .	0	3,760
Commercial and Other . . .	15,970	108,999
Total . .	155,530	688,289

Bills Cleared.—The Tokyo Clearing House Returns show that during the first half, 1925, 16,112,000 bills were cleared at the 19 national clearing houses representing the value of 39,510,637,000 yen, an increase of 1,338,000 bills and 4,582,395,000 yen over the same interval, 1924.

Economized Payments Abroad.—The financial authorities have decided to economize payments of foreign lands in order to diminish imports and encourage home production. The estimated official payments to foreign lands for the fiscal year of 1925-1926 amount to 143,000,000 yen, not indluding interest on public bonds, of which about 30,000,000 yen, or 20 per cent. may be economized according to an official estimate.

Interest Payable and Receivable to and from Foreign Lands.—Japan yearly pays about 100,000,000 yen interest on public bonds and debentures to foreign countries, while she receives yearly about 94,000,000 yen interest on her capital invested abroad. Her international interest receipts and payments are thus nearly balanced. The Japanese capital invested in foreign lands totals 1,400,000,000 yen, of which 70,000,000 yen is represented by European and American negotiable securities, 650,000,000 yen by investments in China, (of which 250,000,000 yen is loans to China), 290,000,000 yen by claims on Russia, 300,000,000 yen by investments in Manchuria, 40,000,000 yen by investments in South Sea countries and 50,000,000 yen by other items.

Oil Industry. — The demand for kerosene oil shows a remarkable increase in Japan as well as in all other countries with the progress and development of civilization and means of communication the latest yearly consumption of it in this country amounting to about 5,000,000 *koku*. The amount is, however, only one-third of what is consumed in England, which is smaller than Japan in population. This fact proves how the consumption of kerosene oil has important bearing upon the extent of civilization and the development of means of communication, etc , says Mr. M. Tsuge, Managing Director of the Japan Oil Co.

Of the above amount consumed in Japan, one-third is produced in Japan and two-thirds are imported pantly in refined from and partly in a crude form. The demand in Japan promises to grow more and more important, and it is important to prevent the importation of the foreign goods and to increase the home production as much as possble.

Volatile oil shows a more marked increase in demand than other kinds. In 1924, the demand reached 3,200,000 boxes as against 2,000,000 boxes in 1923. This year, it will perhaps be over 4,000,000 boxes. The oill will come to be consumed most largely of all kinds of oil products in the near future.

A noteworthy feature is that the demand is simply for cheap goods of suitable effect, without much regard to specific gravity, smell and colour, as a result of the progress of the consumers' knowledge. On the other hand, the demand for lubricating oil is directed to superior qualities good efficacy, althought at a comparatively high price. In this, too, economy is point, on which the most importance is set. For light oil, too, the buyears prefer the cheap grades to the high grades.

Storage Good.—At the end of June, 1925, the goods in storage in Japan amounted to 18,432,000 packages valued at 604,599,000 yen. When compared with the end of May, the quantity shows a decrease of 2,505,000 packages and the value that of 16,181,000 yen.

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From the Japanese Press

Japanese Exclusion Bill.—To-day is the first anniversary of the operation of the Japanese Exclusion Bill in America, which the Japanese can never forget, says the *Osaka Asahi* in its editorial of July 1st. From what Mr. Harris, an anti-Japanese congressman, has recently stated to the paper's New York correspondent, it may be gathered that the American people are above repentance about the operation of the outrageous law. They might not be remorseless at heart; yet they have taken no steps to practically correct their fault, but on the contrary, they have been trying obstinately to carry it through, which may be seen from what the American authorities have done after the passage of the bill, such as the national mobilization and Hawaiian defence plans. The paper admits the fact that there are many Americans, who are making endeavours to modify the law and wipe out the stain on the history of Japanese-American friendship, which was wrecked by the bill, having a regard for the hereditary spirit of America and the paper feels somewhat satisfied and encouraged by it.

Japan and the United States have a history of uncommonly intimate friendship which has no page of any bloody event. America has been a model country for the Japanese masses in the past.

This proud history of diplomatic relations between the two countries was stained with a great blemish, when they were growing in intimacy materially and spiritually. The Japanese Exclusion Bill, which was put in operation in America just one year ago, really trampled under foot the dignity of this junior nation, which looking up to America as its benefactor, had been imitating every thing she did. This American conduct towards us impressed the coloured races with the thought of the unreliability of the friendship of the white races. It gave rise the advocacy of an Asiatic combination. The paper has little reason to oppose to the argument that the present anti-white agitations in different parts of Asia have been caused mainly by the Asiatic exclusion movements in America.

The paper cannot see the reason why the Americans are inclined towards extreme nationalism in dealing with the racial question, while they hold economic and other internationalization as their ideal. The nationalism of the exclusion of the coloured races is spreading all over the Continent of America under the mask of the Monroe doctrine. The coloured races will thus be expelled gradually from the Western hemisphere. This action on the part of the white men will not fail to lead to the combination of the yellow men, a forerunner of which is the white men's expulsion agitations in Asia and Africa.

Why cannot the white race help excluding the yellow race? Is it for an economic reason? Is it by a natural dislike taken on account of colour? Is it by the belief that the coloured race is intellectually inferior to the white race? From the new American Immigration Law, it would seem to be evident that intellect is made a standard of the selection of immigrants, for the law values those from North Europe more than those from other places. The white race decides intellect under the standard of material civilization. This standard can be improved, however, by circumstances, in which one is placed.

The fundamental reason for the exclusion of the yellow race by the white race must be a sense of insecurity and suspicion harboured by the latter towards the former, caused perhaps by the misunderstanding of the true mind of the Asiatic. On this first anniversary of the operation of the Japanese Exclusion Bill, we ought to look carefully back over our past conduct towards the Americans, which might have created the above feeling among them, and if there is any, we must at once correct our mistake. If on the contrary, we should try to meet violence with violence in retaliation, it would be

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only to intensify the feeling and give occasion to the anti-Japanese party to boast of their wise foresight. Is the world's situation so developing as to make the new American Immigration Law as successful as is told by some congressmen on this first anniversary of its operation? If there are some people, who believe so, the paper cannot but take pity on them.

England in Isolation.—One of the most conspicuous international facts connected with the present situation in China is the diplomatic isolation of England, says the *Tokyo Nichi-Nichi* in its editorial of July 11th.

The fact began to be seen at the Washington Conference, or at the moment, when the Anglo-Japanese Alliance had been given up by England for the Pacific Treaty, by which England lost Japan as her good supporter. With this, England put in operation her new diplomatic policy and Japan adopted one, too.

The isolation of England might have been expected and England might have provided against it by choosing some one to take the place of Japan as an ally. The paper believed that America was being chosen. When America announced the division of her fleet into two parts and the putting of one part in the Pacific as a standing squadron, the two Anglo-Saxon races were perhaps joining hands as was verified later at the Washington Conference.

England thus got America instead of Japan, which she deserted. In a diplomatic equation, England was to be given in Europe and America what she was to get in the Orient. In other words, transactions in Europe were to be settled in the Far East. The paper believed that an entente of this meaning ought to have been concluded between the two countries.

A recent event has, however, proved quite the contrary. The event as taken by the paper is a proposal to hold an international conference concerning China, which America brought forward suddenly before the powers, ahead of others. This American *ballon d'essai* in circumvention of England has in itself a great significance in the paper's opinion, for the proposal is the most plain manifestation of an American intention towards China and is suggestive of her attitude, in which she takes no account of England. The conclusion is that England lost Japan as well as America and stands in isolation in the Orient, evidently in much agony.

The question is how England can find a release from her agony. Will she try to re-adjust her relations with America and to practically form an alliance of the Anglo-Saxon races? Or will she resort to a policy to again ally with Japan partly or temporarily? Or will she contrive to make use of both America and Japan? It is most important for us to make sure of this, for if we should take a false step, our new diplomatic policy might be brought to naught. We now stand at a cross-road. The *Daily Telegraph* reports that the British Government has sent an important note to the Japanese Government and it has been replied at once by the latter, showing its sincerity. If the report is correct, the question is what is the important note and what sincerity was shown by the Japanese Government. The *Osaka Asahi* sincerely hopes that we shall not see that when the question is made clear, Japan had fallen into an irrecoverable position.

A Chinese Marshal and Chino-Japanese Alliance. — Marshal Feng Yuhsiang has recently emphasized the necessity of a Chino-Japanese alliance, speaking before the Japanese pressmen in Peking.

His advocacy is based on a proper observation of the true state of things, which it is very fitting, says the *Chugai Shogyo* in its editorial of July 23rd. It had been rather unexpected that a thorough advocacy of an Chino-Japanese alliance was to be heard from such a pro-British and pro-American and one regarded as holding no friendly feeling towards Japan. It gives the paper great pleasure to hear what does not seem to be mere diplomatic language.

If Marshal Feng Yuhsiang spoke of the

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necessity of the alliance as a result of his acute feeling from the viewpoint of the general situation in the Eastern Asia, he must be considered as an intelligent statesman and not simply as a soldier. If he truly saw the truth of things in this part of the world, it is a matter for joy not only for the two countries but for the general situation in Eastern Asia. He desired many advisors from Japan and about 10,000 Chinese students to be sent to Japan, as means to carry out the alliance. This the paper earnestly wishes to be see realized in the near future as a most timely plan.

It is still not exactly known what was the motive that aroused the Marshal. He seems to have great resent-over the pressure the white men have brought on the coloured men in everything and the selfish conduct of Englishmen in China. If so, he is quite right in his observation. He attributed the English project to build a Naval base Singapore to the first step in her intention to invade Asia. This is also a proper observation. England speaks of a threat from Japan as a pretext for the building of the Naval base, the impropriety of which has been pointed out often by the paper in the past. The paper sees every possibility of the formation of a Chino-Japanese alliance on the basis of the fundamental idea that such co-operation is necessary for the common interest of the coloured races, which are under the pressure of the white races, if Marshal Feng Yuhsiang's advocacy of it is a result of a keen feeling of that necessity and if there is sincerity to carry it out.

Marshal Feng Yuhsing wishes Japanese capital for developing the resources of North-Eastern China, if it is possible. This would not be so difficult to do. The paper, which feels confident of the eventual awakening of the Chinese people, rejoices at the advocacy of a Chino-Japanese alliance by a person, who has hitherto shown no good will towards Japan as a pro-Britain and pro-American, for there is great significance in it in connection with the general situation in Eastern Asia. It is to be desired that Marshal Feng Yuhsiang will exert himself more for this object.

Japanese Payments to Foreign Countries.—The financial authorities decided at a recent conference to limit this fiscal year's general items of payments to foreign countries to 61,590,000 yen, decreasing 22,000,000 yen, or 26 per cent. from the payments made last fiscal year.

The *Osaka Mainichi* heartily approves the official decision in its editorial of July 14th, saying that it is the duty of the Government to economize payments to foreign countries, ahead of others, as the greatest consumer in the country, in view of the unfavourable balance of foreign trade and a great increase in payments abroad, diminishing gradually our specie holdings abroad and producing a very unfavourable trend in the foreign exchange.

Japan's foreign trade returns began to show a balance against us in 1919. This has been more manifest since the earthquake, there being yearly the balance of 450,000,000 yen or thereabouts standing against us, even excluding the articles imported for objects of re-construction. During the World War, Japan's invisible trade had a balance of 400,000,000 or 500,000,000 yen in favour of us, consisting of freight and insurance rates, emigrants' remittances, etc. To-day, the amount is much decreased and scarcely stands at 50,000,000 yen, due to the inactivity of the shipping trade, the increased payment of interest on foreign loans, etc., we shall have to pay the balance of about 250,000,000 yen a year hereafter.

Nothing is more urgent than to economize payments to foreign countries, in order to improve our international credit and the tendency of the foreign exchange, on which the official decision to save payments of about 20,000,000 yen will have a salutary effect. The Government is desired to still more closely consider the question, while the people should cooperate with it more than ever for a decrease in imports and payments to

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foreign countries, in order to meet the economic crisis.

This object can be attained in part by encouraging the habit of employing domestic products instead of imported goods and breaking down the habit of partiality for foreign things, through the joint efforts of the manufacturers and consumers.

It is simply negative and a makeshift to economize payments to foreign countries, the paper concludes, and as a positive and permanent plan, it is imperative to develop the export trade with all the strength of the nation.

An Advance in Commodity Prices.—The Bank of Japan's index number of wholesale prices in Tokyo during June shows an advance of 0.26 per cent. over May. This report seems to have been received with a shock in the economic world, some people take it optimistically as an indication of tradal recovery, but other people look on it pessimistically as reflecting a deadlock, in which the re-adjustment of the public and private finances is at present. This treatment of such a small question as a little change in commodity prices with importance must be a proof of how the economic world is supersensitive. There must, however, be some specific reason for making them so, argues the *Jiji* in its editorial of July 12th. The Bank of Japan's index number represents the average wholesale price of the fifty-six staple commodities in Tokyo, and it has hitherto furnished comparatively important material for considering the tendency of commodity price changes throughout Japan. In fact, commodity prices in Tokyo improved gradually from the bottom in June, 1924 and reached a high water-mark in November, the same year, after which they took a downward coures and again reached bottom in May, 1925. Tendencies were just the same in other parts of the country. An advance now reported by the Bank of Japan for June is regarded, therefore, as foreshadowing the general trend of commodities in the country in the near future.

There are different opinions held as to the nature of the advance in June. It may be pointed out that in the first half of this year and especially towards its end, commodity prices changed irregularly. Moreover, the advance in June was evidently caused mainly by the fact that the slackness of money and the downward tendency of interest existing since the end of the second half, 1924 had come to a standstill in the middle decade of May last. The advance in commodity prices was unnatural, far from being an optimistic factor. Prices have to be expected to go up steadily hereafter, unless the public and private finances are a little more adjusted and foreign trade, foreign exchange and money make a little improvement. Moreover, no prompt recovery of the economic world can be hoped for. In the circumstances, the social nature of the commodity price question is going from bad to worse. How things are more serious than before may be seen from the fact that the pessimistic view looks to the social effect that may result. The regulation of commodity prices thus forms one of the most urgent measures to be taken in connection with social policy. It is strange that the Government authorities have hitherto spoken little about this question, to say nothing of their counter-plan adopted against the tendency. The paper earnestly wishes them to establish a commodity price policy at once and to strive for the removal of the cause of popular uneasiness, as the question is growing in seriousness.

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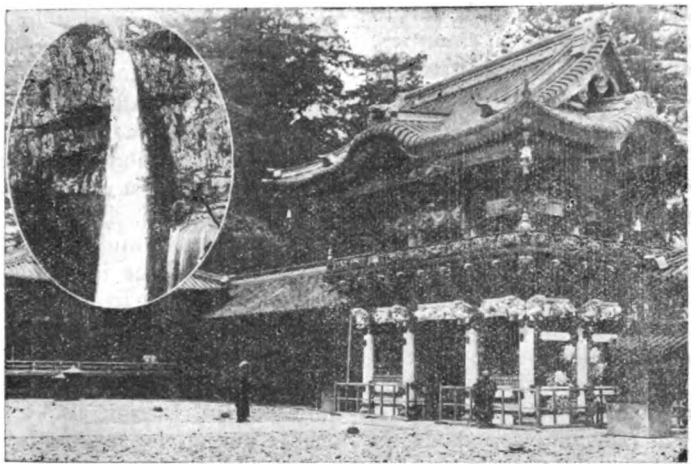

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OSAKA, JAPAN

Morishita Chemical Works No. 1: Tamahori-cho, Osaka
Morishita Chemical Works No. 2: Mikanohara, Kyoto Prefecture
Morishita Tokyo Warehouse: . . Kanda, Tokyo

BRANCH OFFICES:

Jintan Koshi, Tientsin, China
Jintan Koshi, Hankow, China
Jintan Koshi, Bombay, India
Jintan Koshi, Semarang, Java, East Indies
Jintan Shutchosho, Shanghai, China

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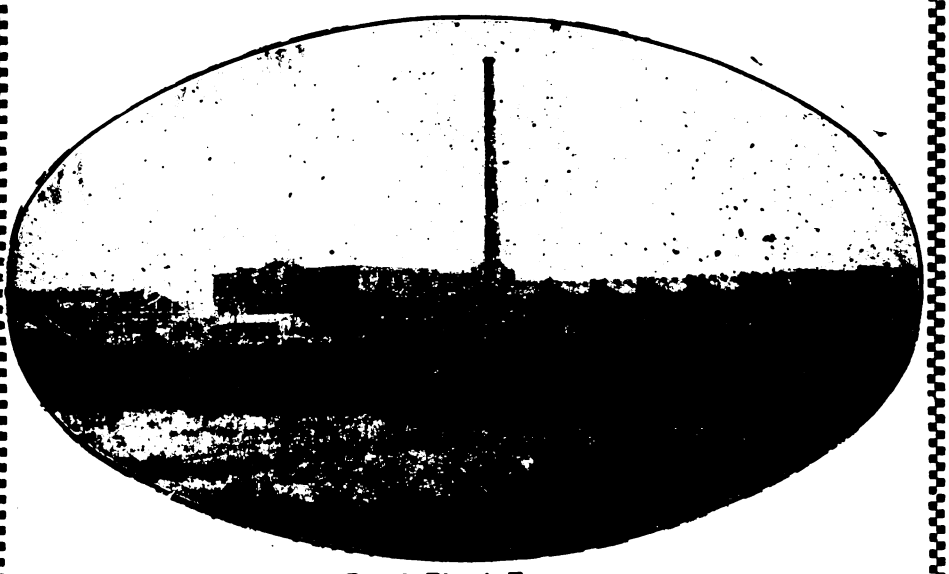

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Milk Caramels

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MORINAGA CONF. Co., Ltd.

MAIN OFFICE: **Marunouchi Bldg., Tokyo**

FACTORY: **Eleven Factories throughout the country**

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THE

Oriental Development Co., Ltd.

(THE TOYO TAKUSHOKU KABUSHIKI KAISHA)

Established Dec. 1908

CAPITAL SUBSCRIBED - - - Yen 50,000,000
CAPITAL PAID-UP - - - - ,, 27,500,000

The Company Supplies Funds Necessary for Development, and Carries on Various Development Undertakings in Chosen (Korea) and Foreign Countries.

HEAD OFFICE:

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Cable Address:
"TOTAKU TOKYO"

PRESIDENT:

K. WATANABE, Esq.

DIRECTORS:

Viscount N. Matsudaira
T. Kawakami, Esq.
J. Hitomi, Esq.
J. Natsuaki, Esq.

BRANCHES:

KOREA—Fuzan, Taikyu, Moppo, Lili, Taiden, Seoul, Genzan, Shariin, Heijo

CHINA—Mukden, Dairen, Harbin, Tsing-tao, Chien-tao (Sub-branch).

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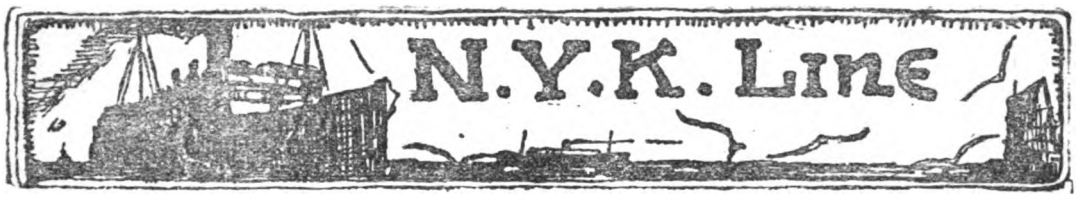

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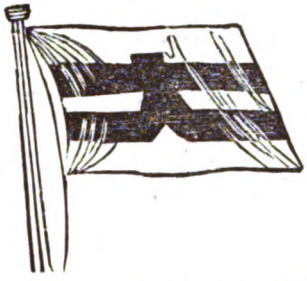

Osaka Shosen Kaisha

(OSAKA MERCANTILE STEAMSHIP Co.)

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Cable Address: "SHOSEN, OSAKA"

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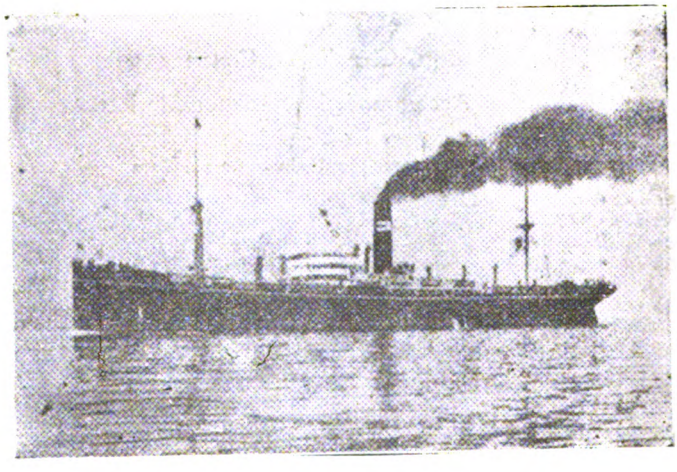

PRINCIPAL LINES

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Japan-North America Lines:

Hongkorg-Puget Sound Line: Fortnightly

Singapore-Puget Sound Line: Monthly

Hongkong-New Orleans Line: (via Cuba) Monthly

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